

CERTAIN
SERMONS
Preached before the Kings

MAJESTY, and elsewhere, by that
Reverend Divine, ANTHONY MAXEY,
Doctor in Divinity, and late Deane of
windsor, deceased: some of them never
before in P R I N T.

VIZ.

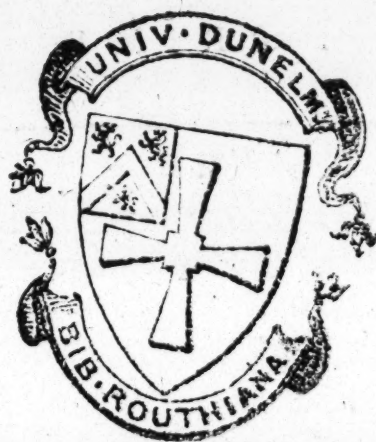
- 1 The Golden Chain of mans Salvation.
- 2 The fearfull point of *Hardening*.
- 3 The Churches Sleep.
- 4 The Agonie of Christ.
- 5 The vexation of *Saul*.
- 6 The Sacrifice of *Abraham*.
- 7 Hallelu-jah.
- 8 A Marriage Sermon.
- 9 The Wise-men guided by a Star.

The seventh EDITION.

*The Points handled in these Sermons are set down
in the next Pages following.*

L O N D O N,

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pression to be Vended for the Use and Benefit
of *Edward Minshew*, Gentleman. M.D.C.LVI.



The Texts, and principall Points handed in these Eight Sermons.

The first Sermon. Of Predestination.

Rom. 8:30. *Moreover, whom he predestinated, them also he called: and whom he called, the also he iustified: & whom he iustified, them also he glorified.*

The points handed herein are these:

- 1 Predestination.
- 2 Calling.
- 3 Iustification.
- 4 Glorifying.

The 2 Sermon Of hardnesse of heart.

Exod. 10.20. *And the Lord hardened Pharaohs heart, and he did not let the Children of Israel goe.*

The points handed herein are these:

- 1 That there is an Hardening.
- 2 That God Hardeneth not.
- 3 How men become Hardened.
- 4 Most wofull to be Hardened.
- 5 The meanes to avoid it.

The third Sermon. The Churches Sleep.

Cant. 2.7. *I charge you, O yee Daughters of Ierusalem, by the Roes and Hindes of the field, that yee stirre not up, nor waken my Love, until she please.*

The Points handled herein are these:

- 1 The Person who chargeth.
- 2 The Person charged.
- 3 The Manner.
- 4 The Substance.
- 5 The Date.
- 6 The Conclusion.

The 4 Sermon. The Agonie of Christ.

Luke 22.44. *But being in an Agonie, he prayed more earnestly; and his sweat was like drops of bloud, trickling down to the ground.*

The points handled herein are these:

- 1 Fervencie or zeale of the Sacrificer:

Hec } Prayeth.

Hec } Sweateth.

- 2 Excellence of the Sacrifice. - Bloud.
- 3 Plenty: Drops trickling to the ground

The

The fift SERMON. The vexation of Saul.

1 Sam. 16. 14. But the spirit of the Lord
departed from Saul, and an evill Spi-
rit sent of the Lord vexed him.

<p>In this Scripture there are to be observed,</p> <p>1 The cause of Gods displeasure towards Saul, which was his finne:</p>	<p>1 In Re- ligion,</p> <p>2 In lu- stice,</p>	<p>Unadvisedly taking upon him to offer Sacrifice himselfe, contrary to the direction of Samuel the Prophet.</p> <p>Sparing Agag, and the fattest cattell, contrary to Gods commande- ment.</p>
<p>2 The pu- nishment inflicted upon Saul for these finnes.</p>	<p>1 Pena damni.</p> <p>2 Pena sensu.</p>	<p>The Substraction of Grace, and losse of Gods Spirit to direct him The Spirit of the Lord departed.</p> <p>God gave Sathan leave to worke upon him. An evill spirit sent to vex him.</p>

The sixt S E R M O N.

The Sacrifice of Abraham.

Gen. 22. v. 10. *And Abraham stretching forth his hand, tooke the knife to kill his sonne.*

The points handled herein are these:

1 Abrahams love & Obedience to God, admirable in regard } 1 Of God cōmanding } to kill his sonne.
2 Of Abrahā obeying }

2 The ioyfull issue that God made : } & herein } 1 The reward of Abrahā.
2 A cōparifon of Isaacks sacrifice unto Christs.

The

The seventh Sermon. *Halleluiah.*

Pfal. 117. ver. 1. *O praise the Lord all ye
Heathen: praise him all ye Nations.*

Verse 2. *For his mercifull kindnesse is e-
ver more and more towards us, and
the truth of the Lord endureth for
ever. Praise the Lord.*

The points handled herein are these:

1 An exhortation.	{ O praise the Lord, praise him, praise the Lord	{ Herein is intreated of the antiquity & use of Church-mu- sicke and singing of psalmes and hymns.
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2 The Persons	Heathen. Gen- tiles	{ Herein is shewed the ge- nerality that <i>All</i> should praise God in publike cō- gregations, with severall names of the places of Gods worship.
	Nations. Iews	

3 The Rea- sons: for his	Mercy	{ Herein is shewed 1 The blindnes of the Gentils in worshipping strange gods. 2 Gods mercy in bringing the to the knowledge of him in Ch. by the truth of his Gospel
	and Truth	

TO



TO THE TRVLY
Religious, and my ever honored
friend Mrs Anne Saddler, eldest daugh-
ter to the Right honorable Sir
Edward Coke, Knight.

Vertuous and Noble Mistris :

WHat induced me to com-
mend these my meditati-
ons and labours to your
favourable protection,
needs no long relation;
since your owne piety and devotion, your
zealous affection to the service of God,
and the Ministers of his Word, and most
especially to my poore self, may sufficiently
shew it. So that I cannot but assure my self,
If there be any thing here worth obser-
vation, your religious care will practise
it:

The Epistle

it : If ought amisse, your iudgement can mildely correct it, or your love can cover it. She liues againe in your life whom my soule once honoured : and he cannot dye whilst you liue, whom I shall ever reuerence. I meane your honorable Father, and that blessed Saint in heauen your mother: whom I cannot thinke of, without teares both of ioy and sorrow, when I remember our losse and her happinesse. So I must confesse, my obligation to you is very great, in regard of those parents from whom you are descended : But, those Christian vertues, which you have from them as hereditary, bind me to you in a far greater dutie; which are so well knowne to the world I need not mention them. Onely thus much give me leave to exhort you; Go on still meekly in that pious and religious course you are in; diligence in reading and meditating the sacred word of God, frequency and devotion in prayer, Charity in clothing the naked, and feeding the hungrie soule, courtesie and sweetness of nature to all. Still, still continue constant in those Saintlike vertues which will renowne your memory as an example

Dedicatory.

to after-ages. So shall it be truly said, as
it hath been often, that you have been the
glory of your owne sexe and these wicked
times, honored so wise and noble a Father
and kept so blessed a mother still alive.
And this I will adde for your comfort;
Your goodnesse shal not be forgotten. The
everlasting Redeemer liveth: the reward
is comming: the crowne is burnishing.
That God, which you faithfully serue, with
ten thousand Angels and Archangels, be-
hold your life, and prepare you a better.
The full assurance whereof, to your owne
Soules consolation here, and the perfect
fruitiion hereafter, he hath ever wisht
you, that will ever rest

Yours faithfully

devoted,

ANTHONY MAXEY.

Matthew.

to after age. So shall it be truly said
it hath been of you, that in the
glory of your crown and robe, which
times, however (as with a golden
and kept the blessed memory of his
And thus I will add for your comfort
Your good grace shall not be forgotten. I do
everlasting. Remember that the crown
is coming: the crown of life, which
That God which you shall find, which
earthly crown, and which shall be
bold your life, and prepare you a crown
I do full assurance in that, to your own
So let consolation be, and let it be
fruition of your life, be that your right
you, that will be ever.

Yours faithfully

devised

ANTHONY MARET.



THE GOLDEN CHaine OF *Mans Salvation.*

ROMANES 8. verse 30.

*Moreover, whom he predestinated, them
also he called: and whom he called, them
also he justified: and whom he justified,
them also he glorified.*



Very Scripture (saith the
blessed Apostle) given
by inspiration, is profita-
ble to instruct the man of
God, and to make him
perfect to good works Yet notwithstanding,
if a man should seeke upon pur-
pose, and line by line trace the whole
body of the Scripture over; of all others,
this

2.Tim.3.6

Hier. in ca.
3. ad Ephe.

this one short verse is most divine, most excellent: *Singuli sermones, syllaba, apices, puncta, in divina Scriptura plena sunt sensibus*: In the holy Scripture, every speech and sentence, every verse, every point and syllable is rich in sense, and full of divine and holy Mysteries:

So it is here. For the points of doctrine, it containeth the whole summe of our Religion: for the manner, it consisteth of a sweet gradation: for the matter, it is full of comfortable instruction: for the depth of the understanding, it hath in it such sweet, profound, and heavenly Mysteries; that as it is written, the head of the river Nilus could never be found: so the height, depth, & spirituall knowledge which lieth couched in this whole Verse, in every point, in every word, it is unsearchable, it cannot be sounded. Concerning the Doctrine.

Surely, howsoever men do live at ease for a time in this life, and carelessly passe on in this busie world, yet the especiall and maine point, is the salvation of the soule, to be assured of the life to come: and if a man might be satisfied therein, then

then all were well, all were sure indeed.

Alas, this life endeth, and God knoweth how soone, even this night before to morrow may my soule be taken from me; and if I could prove unto my heart, that God had chosen me to eternall life, then I should thinke my selfe the most happy and blessed creature alive. In this great and weighty point of salvation for ever, to answer a man thoroughly and soundly, to satisfie a mans heart and soule unto the full, there is no one place in all the holy Book of God, that can so briefly, so plainly, so sufficiently instruct us, as this one short verse.

The ancient Fathers, in the course of their Writings, they do call it, *The golden Chaine of our Salvation*, because each one of these; *Predestination, Calling, Iustification, and Glorifying*, are so coupled and knit together, that if you hold fast one Linke, you draw unto you the whole Chaine: if you let go one, you lose all.

For the manner of my proceeding according to the Fathers allusion; first I will untye this Chaine, and weigh every

Predestina-
tion part
of the Go-
spel, may
be preach-
ed of dis-
creetly, &
reverently
Aug. de
bono perf.
c. 14. 15. 10
De corrup.
& orat. c. 5.
14. & 16.
Pet. Mart.
locis com.
class 3 c. 1.
Z anch. de
natura Dei
li. 5. ca. 2.

Linke in his owne proper Balance, and so handling every point severally by it selfe, in the end I will knit them up, and close them together againe. And here before I enter any further, I most humbly crave pardon, & favourable construction in this matter. I know very well, I am to touch a very great and weightie point of Religion, indeed so secret and deepe, that I do throw my selfe downe at the foot of Gods mercy seat, beseeching him with all humbleness, to support my weaknesse, to enlarge my heart, and to give me an understanding spirit, that whatsoever I shall speak, it may be with such truth of his word, with such zeale of his glory, with such reverence of his Majestic, as becometh his servant, and this holy place. For *Predestination* being so high a point, wherein offence may be given by wading too farre; by Gods assistance, it shall be touched so plainly, and with such moderation, as evermore I will be sure to keepe the rule of the sacred Word of God for my guide.

The purpose and drift of Saint *Paul* in this place, is to prove to the Romans, being

being then in persecution, that howsoever in this life, misery and afflictions did befall them, yet their salvation stood sure and most certaine, because it depended upon the infallible purpose of God, which is here called *Predestination*. So that, *Predestination* is the secret and immutable purpose of God; whereby he hath decreed from all eternity to call those whom he hath loved in his Sonne Christ, and through faith and good works to make them vessels of eternall glory.

That God of his free mercie hath made choise of some to eternall life, it is apparant in divers places, *Ephes. 1. 5. He hath predestinated us to be adopted unto himselfe, through Iesus Christ, according to the good pleasure of his owne will.*

Ephes. 1. 5.

In the 2. to *Timoth. 1. the 8. and 9. verses, He hath saved us, and called us according to his owne purpose and grace, which was given to us through Christ Iesus, before the world was.* So then, as the Potter hath power over the Clay, to make it, either a vessell of honour, or dishonour; so God hath power over the

2. Tim. 1. 8 9.

Act. 13. 48

Pro. 16 4.

sonnes of men ; and of his owne free mercy hath made choice of some to eternall life, and others hath left unto perdition. *God hath created all for himselfe, and the wicked for the evill day.*

Rom 9.
11.12.

Now if it be demanded why God hath made choice of some, and not of others, and thought injustice and want of compassion, that he should reject men before they be borne, and brought into the light ; and ere ever they have done good or evill, as it is said in *Rom. 9. 11, 12. Ere ever the children were borne, when they had done neither good nor evill (that the purpose of God might remaine, according to election) I have loved Iacob, and I have hated Esau.* In this case I first answer plainly with the Prophet *Isa. in his 45. Chap. vers. 9. Woe be unto him that striveth with his Maker: or what art thou (O man) that darest stand up to pleade against God? The clay may not dispute with the Potter.* Man that is but dust and ashes, he may not reason the case with his Creator. To know further, why God hath made choise of some and not of others ; there

Isa. 45. 9.

is no other reason to be given, no other answer to be made, but that it is his good pleasure, it is his will. *Misericordia ejus, causa misericordiae* : God shews mercy, to whom he will shew mercy, and he hath compassion upon whom it pleaseth him to have compassion. There is power and free liberty in God, to give and bestow his grace, both to whom, when, & how much soever it pleaseth him. *Huic fit misericordia, tibi non fit injuria* (saith S. Augustine) God chuseth one, he refuseth another; to him he sheweth mercy, to thee he doth no injury.

Ro. 9. 18.
Exo. 33. 19

Here then we must rest, here we must make a full point. It is Gods good pleasure, it is his will. And this one answer, it is a barre for all deep questions, either
* of *Predestination, Election, Destinie*, or any such like. It is Gods good pleasure, it is his will. His will is the cause of all causes; & further we cannot go. Whom this answer doth not content, S. Gregory doth answer directly, *Qui in factis Dei rationem non videt, infirmitatem suam considerans cur non videat, rationem videt* : In the hidden works of God, he

* *Factū ad necessitatē. Providētia ad sapientiā Prædestinatio ad voluntatem, refertur.*
Gre. Mag. in c. 9. Iob.

Aug. 59. ad
Paulinum.

that seeth not a reason, if he see his owne infirmitie, he seeth a sufficient reason why he should not see. We conclude then with good S. *Augustine* in his 59. Epistle ad Paulinum: *Oculia esse causa potest, iniusta esse non potest*: Why God hath made choise of some, and not of others; howsoever unto us the cause be hid den, yet undoubtedly it cannot be uniuist

This Doctrine briefly set downe, and thus plainly appearing; that *Predestination* is the immutable purpose of God; whereby he hath made choise of some, and reiected others, according to the pleasure of his owne will; It seemeth at the first, when men do commit sinne, they cannot avoid it, as if God had so ordained it. He hath made choice of some to life, and others he hath reiected; therefore when they sin, and follow the course that leadeth unto death, they do it of necessity. O, God forbid there should be unrighteousnes in God, or iniquitie in the Almighty. For God hath commanded no man to do ungodly: neither hath he given any man license to sin. Before we resolve this doubt, there ariseth a very notable & necessary question

Eccl. 15. 10

question; which (in times past) hath troubled many wits. If God bee not the author of sinne, if he be not the cause of mans offending, how came sinne first to bee? how came it in? where was the first beginning of it? The heathen Philosophers they roved at the matter a far off: the Epicures, they said it came in by chance: *Aristotle* and his sect, they said, it was the error of nature: *Plato* came a little nearer, and hee said, it arose ἐξ ἡμῶν, out of the nature of man: *Manicheus*, the Heretike (to avoid the former opinions) he fained two Gods: *Duos affirmavit esse Deos: alterum quidem bonum, alterū verò malum*: One he averred to bee the author and beginner of all good, the other the first cause and author of all evil. This opinion went current a long time, almost 300. yeares, as *Nicephorus* writeth; and the reason was, because men never looking into the word of truth, by the light of nature they could never finde from whence sinne came.

That wee may fully understand this point, very briefly wee will set downe the lineall descent of sinne.

Sinne

Clemens
lib. 3. Re-
cog.

Niceph.
eccles lib. 5.
cap. 31.

Iam, 1. 19.

Pfal. 51. 5.

Aug. Nemo
noscitur nisi
trahens po-
nam, tra-
hen/que me-
ritum peccati

Sin first ariseth from concupiscence. Every man is tempted, when he is drawne away by his own concupiscence, & is inticed. All sinne, all wickednesse of this life (whatsoever) first ariseth from concupiscence, from our owne wicked inclination. From whence then comes concupiscence? that *David* shews, *ex immundo semine: We are born in iniquity, & we are conceived in sin:* as the originall doth signifie, we are all warmed in unclean bloud. If we be all borne in sinne, and by nature corrupt, wee must ascend higher to our first parents, and know how they came first to sinne: *Adam* and *Eve* (as appeareth in the 2 of *Genesis*) the first, sinned by yeelding consent unto the divell, they tooke it from *Satan*. Here then comes in the maine question; How came the divel first to sinne? The divel at first was created in *potestate standi & cadendi*; he had in his first creation, a possibility to stand or fall: power of continuance, that hee had from God: possibility of falling, that he had from himselfe. For it is a ground in Divinity; *Immutabiliter bonum esse, Dei proprium est*; to be immutably good without

without any change or alteration, it is onely proper unto God. therefore had he possibility to stand or fall. Saint *Augustine* also he rendreth another reason why the divell (created an Angell of light) had possibility of falling: Because (saith he) at the first hee was created of nothing, therefore hee had in him possibility to returne to nothing: if so bee hee did not relie on the goodnesse of his Creator, if hee did not subiect himselfe under the power of God.

To resolve then: Satan at the first was created an Angell of light, and had possibility to stand or fall; but in the 14. of *Isaiah*, and the 14. verse, whert as hee saith there: *I will ascend above the height of the clouds, I will be like the most high*; then did Satan choose rather to bee an absolute nature in himselfe, to shake off his allegiance, & to abandon the goodnesse of God: then (relying still on God) to be established by his power. Our Saviour Christ saith; *I saw Sathan fall as lightning from heaven*, and the lightning we know, is not cast downe by any other: but it falleth and breaketh out of it selfe

Luk 10. 18.

2 Pet. 2. 2.

selfe alone. *The diuell* (saith Saint Peter) *was cast down to hell, and deliuered unto chaines of darknesse:* the reason is rendred in the 6. of *Jude*, because when hee had possibility to stand or fall, *hee kept not his first estate. Non perstitit in veritate.* Ioh. 8. 44. *He abode not in the truth.* So then, to descend again. The diuell, he is *primitivus peccator*, he was the first offender; *For, hee sinned from the beginning.* From the diuell sin was derived unto *Adam*; frō *Adam*, to all his posterity, born of uncleane seed, from the corruption of uncleane birth, it is secretly conuaied to our inclination, to concupiscence. Thus from the diuell, sinne first boileth up; as out of the maine lea: from him, when it comes to *Adam*, it ariseth, as out of a spring: from this spring it is reserued in nature, as in a conduit; from nature conuaied to concupiscence, as by a pipe; and from thence doth issue a streame of wickednesse to the sea againe.

1 Ioh. 3. 8.

Now, although it bee thus manifest, that sinne doth proceed from the suggestion of Sathan, working with our owne concupiscence: yet, evill and godlesse

lesse men, they think they are tempted of God; & when they sin, they do not sticke to say, *god hath so decreed it, let him therefore work his wil; for who hath ever resisted his wil?* Homer that notable heathen Poet, he answered such men very fitly in the person of *Iupiter*, speaking in this sort;

Ωποποὶ οἱ δὲ δὴν θεὸς βροτοὶ αἰτιόωνται
Εξ ἡμεῶν γὰρ φασὶ κακ' ἐμμεναι, οἱ δὲ καὶ αὐτοὶ
Ζῶσιν ἀταδάλισιν: ἴσθ' μὲν, ἀλλ' ἔχουσιν.

Hom. Od. 2.
Pag. 2.

O yee foolish mortall men, ever and anon ye cry out of the immortall gods, imputing to them the cause of your miseries, when (indeed) your selves are the workers of your owne woe. *Perditio tua ex te; O Israel, thou hast fallen by thy own iniquity. Stygias ulcrò quarimus undas,* Like the *Ostrige*, we doe pricke our selves with our owne feathers; and wee our selves doe cause the ship to leak where wee faile. *Onely (loe) this have I found, that God hath made mā righteous, but they haue sought out many inuēctions. Quare peccas? quia nescis? &c.* How comes it to passe, saith Saint *Augustin*, that thou dost sinne? because thou art ignorant? it is not so; why dost thou sinne? because thou art compelled? there is no such mat-
ter;

Hos. 14. 2.

Proprijs
pennis con-
figimur.

Eccles. 7. 31

Pro. 29. 6.

Esay 6. 2.

Acs 17. 18

Greg. Naz.

ter; why dost thou sinne? because it pleaseth, it delighteth thy wicked and corrupted nature. *In the transgression of a man is his snare.* Of our owne accord, wee runne wilfully into the dead-fall of sinne; so is it in the 9. Psalm & 16. verse: *The ungodly is trapped; how? not by God, but by the works of his owne hands.* The Lord our God is good, holy, & only holy; so holy, that (as Job saith) *the Angels are uncleane in his sight*; so pure, that his Ministers, the Cherubins are of fire most cleere; and yet the Cherubins and Seraphins doe cover their faces with their wings, as not able to behold the perfect brightness of his most pure and undefiled Maiesty. Therefore although no action can be done without God; and that his power is so in all things, that we cannot so much as lift up our finger without him; *For in him we live, and move, and have all our being.* Yet is not God the cause of any sinne; *Θεος ἀναιτία καὶ κακῶν*: Wee cannot fasten the least touch of any evill upon God. But so it stands, *Una eademque causa tribuitur, & causa principali, & instrumentali*; in one & the selfe same action there

there is a double cause. First, the instrumentall cause moving; then God separated frō the instrument; yet giving power of motion to the same. Through this double cause of moving, there is a double worke, which unto us seemeth to be but one. For example; God (as appeareth in the 2 of the *Acts* and the 23. verse) by his determinat counsell and fore-knowledge, deliuered up our Saviour Christ, as the principal cause; *Iudas* as the instrumentall: yet neither is God to be drawne in, as a party in *Iudas* fault; nor *Iudas* to be excused as furthering the worke of God; for God never cōmanded *Iudas* to deliver up Christ: nor *Iudas* in delivering him had any such intention as to do God service in the execution of his will.

Deus agit per malos, non in malis. The wicked are the instruments of God; yet not God the cause of their wickednesse. God is the cause of the action, but not of the evill or qualitie in the action. For example; A man travelleth his Horse by the way, he is the cause of his going; but if his horse halt, or have an ill pace, hee is not the cause of his ill going.

A cun-

August. ad
Simplicia-
num. lib. 2.
quest. 1.
*Sicut non est
mala volun-
tas à Deo,
sic non est
potestas nisi
à Deo.*

A cunning man striketh an instrument with his fingers : he is the cause of the sound, but if the instrument bee bad, or the strings not well chosen, he is not the cause of the ill sound.

The Iron rusteth, thou wilt not wire it upon the Smith; Wine sowreth, the fault is not in the Vintner. In the Heavens there is a double motion, *σποδὴ καὶ ἀντισποδὴ*; The fixed stars, & the whole globe of all, is carried about with one sphere & with one motion; yet the Planets in themselves have a wandring and uncertaine course. The like we may usually behold in every Clocke, the greatest & highest wheele moveth, and carrieth about al the rest; yet in this motion, some wheelles turn to the right hand, others to the left, and that by a contrary course.

So then it fareth thus with the wicked, as he that hath an euill and corrupt stomacke, if hee doe eat hony, it turneth into gall; or, as if a mans hand bee out of joynt, when he would move it one way, it turnes another; so the wicked and godles men; whereas the light of nature, Gods spirit, and his word, leaderh them

Aristoxenus in lib.
de fosi-
nibus tibi-
arum.

one way, their vile inclinatioⁿ, their owne concupiscence leadeth them another.

Now then what shall we say? is there unrighteousnes with God? doth he cause us to commit sinne? No, God forbid, wickednesse should be in God, or iniquitie in the Almighty. But as it is said before; Every man is drawn away by his own concupiscence, & is enticed: lust, when it hath conceived, bringeth forth sinne, and sinne when it is finished, bringeth forth death.

Having hitherto freed God from all imputation of evill, by shewing from whence sinne comes, and that God is not the author of it: We doe here meete with the Pelagian heretike (who not able to untie this knot) affirmes that the wicked are reiected, for the sinnes which God fore-saw they would commit: and so contrariwise, the godly preventing the grace of God by their merits, are predestinated, & chosen through faith and good workes, which God fore saw they should doe: Making Gods eternall election to depend upon our faith, and upon our workes; whereas (cleane contrary) our faith, our good workes, and all the

C

good

Iob 34. 10

Iam. I. 14.

August. lib.
de hæresi.

good that is in us, doth wholly depend upon Gods free election.

Eph. I. 4.

Saint Paul saith directly, *God hath chosen us in his son Christ, before the foundation of the world was.* If in Christ, assuredly it appeares, we were unworthy in our selues, and so Gods election is the cause of our good works. *Et causa non est posterior suo effectui*: the cause, it doth neuer follow the effect.

Pet Lom.

The learned Schoole-man makes it plaine: *Non ideo electus est quis, quia talis futurus erat, sed ex tali electione talis est factus*: no man was euer chosen through Faith and good works, which God foresaw that hee should doe: but the Faith and good workes which wee now doe, proccede from the eternall Election, which went before.

2 Tim. I. 9.

This doth the Apostle very plainly set downe, *God hath saved us, and called us, not according to our workes, but according to his own purpose and grace which was given to us, through Iesus Christ, before the world was.*

Calling

Calling.

Moreover whom he Predestinated, them
also he Called.

AS from the maine Sea, we doe strike
into some Channell or Riuer: so
from *Predestination* (the great depth of
Gods counsell) the Apostle commeth
unto *Calling*. For, whereas it hath beene
shewd in the opening the first point, that
God of his free mercy did choose some
to life, and others hath left to perdition:
in this case, if G O D should neuer *Call*
men; if he should neuer offer them grace,
it might seeme preiudiciall to his mercy:
and though we did sinne, yet it might be
thought, our selues could not redresse it.
For this cause the Apostle cometh from
Predestination to *Calling*, that is, from
Gods determinate counsell, to the meanes
which he hath appointed for our salua-
tion.

This *calling* is two-fold: either outward,
or inward. The outward & generall *Cal-
ling*, is by the works of God, and by his
C 2 word.

Plat. de
tranq. ani-
mi.

word. First, by his workes. This world it is an Vniversitie, or a Colledge, where- in there are two Lectures, wherof every man living must be an hearer, and a learner. The first is the Philosophy Lecture, concerning Gods works, in the heavens, and all his creatures: by the which wee are taught, & daily called to know God.

This is a plaine & easie Lecture, written in great Capitall Letters, that every simple and ignorant man may read it running. The other is the *Divinity Lecture*, when we are exempted from the first, and led on further to know God in his word. But these Lectures, they are expressed together in the 19. *Psal.* From the 1. vers. to the 7. is contained the Philosophy Lecture. *The heavens declare the glory of God: and the firmament sheweth his handy work. Day unto day uttereth the same, & night unto night teacheth knowledge: there is no speech nor language where their voyce is not heard. Their sound is gone forth through all the earth, & their words unto the ends of the world. In them hath he set a Tabernacle for the Sun, which commeth forth as a Bridegroom out of his Chamber*

Psal. 19. 1.

Chamber, and reioyce like a mighty man
to run his race: his going out is from the
one end of the heauen, and his compasse is
unto the ends of the same, and none is hid
from the heare thereof.

The Divinity Lecture begins at the 7.
verse, and continues to the 11. verse.

The Law of the Lord is an undefiled law,
conuertring the Soule; the testimony of the
Lord is sure, & giueth wisdom unto the
simple. The Statutes of the Lord are right,
& reioyce the heart. The cōmandement of
the Lord is pure, & giueth light unto the
eyes. The fear of the Lord is clean, & indu-
reth for ever. The iudgements of the Lord
are true & righteous altogether. More to
be desired then gold; yea, then much fine
gold: sweeter also then hony, & the hony-
comb. Moreover by the is thy seruāt taught
& in keeping of the there is great reward

Touching the Philosophy Lecture:
that we are all first called to know God
by his workes; it is most apparant. For
ut quod est diuinitatis Symbolū: the world
is the glasse of Gods Divinity. The Hea-
then Philosopher saith: *Deus tangitur in
operibus*, G O D is even touched in his

Iamblicus
de myste-
rijs.

workes. Hee iumpeth with Saint Paul, *Act. 17. 27. The heathen by groping might haue found him: for doubtlesse hee is not farre from euery one of us.* In the 143. Psalme, and the fift verse, the holy Prophet saith thus: *I will muse upon all thy workes, & exercise my selfe in the workes of thy hands.* If a man will profit by this Philosophy Lecture, he must use meditation. For indeed if a man doe rightly consider the ebbing and flowing of the Sea, whereof no reason can bee rendred: of the certaine course and change of the Moone, with the secret influence of the same: the nature of the Winde, no man knoweth whence it commeth, nor whether it goeth: the hugenessse of the swelling Sea, girt in by Gods commandement, that it doth not over-flow the bankes: the raging thunder, which makes all the beasts of the field to tremble: the fearefull lightning, which in the twinkling of an eye passeth from East to West: how all things keepe their appointed course wherein they were created: As we walke abroad in the fields, if wee doe behold and view the glory of the

the Sun and Moone, the beautie of the
Starres, the sweet Dew, distilling
Showers, greene Pastures, pleasant Mea-
dowes, cleere Springs, thicke Woods,
gushing Fountaines, the wonderfull in-
crease of Corne, Cattell, and such like:
who is he (beholding these things, & seri-
ously meditating upon this Philosophy
Lecture) but he must needs confesse that
God doth Call him, being so manifestly
taught to know him in his workes?

And, as God is thus scene, and taught
unto al the heathen people by his workes,
in *μεγαλόσω*, in the frame and compo-
sition of this great world: so likewise
G O D doth Call us by his workes, in
μικρόσω, in the little world of man:
Homo est Cæli simulacrum, & interpres
Natura: Man, hee is the picture of the
heauens, and the interpreter of Nature
Concerning God, wee acknowledge him
to be a Spirit: concerning the world, we
haue found it to be a body: in man wee
haue an abridgment of both; namely, of
G O D, in regard of his spirit; of the
world, in the composition of the body:
as though the Creator (upon purpose,

to set forth a mirrour of his workes) intended to bring into this one little compasse of man, both the infinitenesse of his owne nature, and the hugenessse of the whole world together.

As in the world, so in the body of man, there is a wonderfull mixture of the foure Elements. The Heart, placed in the midst as the Earth or Centre: the Liver, like the Sea, from whence the liuely Springs of bloud doe flow: the Veynes, (like Rivers) spreading themselves abroad unto the utmost members: the Brain which giveth light and understanding, placed aloft like the Sunne: the Senses set round about, like Starres, for ornament: the Countenance of man, full of grace and maiestie, striking a terror into all creatures. Such and so wonderfull is God in his power, that he is seene in the workmanship of the body.

But if man (as it were out of himselfe) could behold this body receiuing life, and entring into the use of all his motions; Ioynts moving so actively; Sinewes stirring so nimbly; Senses uttering their force so sharpely; the inward Powers so

excellent; the Spirit, supernaturall; Reason, so divine; the Minde and Cogitation so quicke and infinite; the Understanding, so Angel-like; and the Soule (above all) *Dei χαραγμα*, the ingraven Image of the immortal god. If a mā could enter into himselfe, & consider rightly of this, he must needs be driven to confesse, that God hath Called him by those works, which are most apparāt in himself

Therefore as Saint *Paul* foundly reasoneth in the 1. to the *Romans*, and the 20. verse. No man can excuse himselfe: Neither the Turkes, who acknowledge *Mahomet* their great Prophet: nor the Indians that worship the Sunne: nor the Egyptians, that offer sacrifice to al manner of beasts: neither they, nor any other remote and barbarous people, that doe worship strange Idols of their owne inuention: none of these can excuse himselfe, and say, he is not called: because the invisible things of GOD (his eternall power and God head) are seene by the creation of the world, being considered in his works: to the intent al men might be without excuse. Thus we see, by this Philosophic

Wisd. 13. 1.
They are
not to bee
excused.

Wisd 13 5.
By the
greatnesse
of the crea-
tures and
their beau-
ty, the Cre-
ator being
compared,
might be
considered.

Psal. 146.
19. 20.

sophie Lecture, all people (whatsoever) are instructed to know God. But to his owne people, God reades Divinity lectures: he *callet*h and teacheth them by his word. In the 146. Psalme, and the two last verses: *GOD hath given his word unto Iacob, his statutes and his ordinances unto Israel. He hath not dealt so with every nation, neither have the Hea-* then knowledge of his lawes. So then, as in the 1 of Kings 6. 28. verse, there is mention made of three Courts of the Temple at *Ierusalem*, wherein GOD was worshipped: so here are three Courts.

First, wee behold God in the frame and composition of the Heaven, and the Earth, as the great and outermost Court: then wee see God in our selues, in the workmanship of the body, in the powers of the minde and soule; there is the inner Court: Lastly, with the high Priest, wee enter into *Sanctum Sanctorum*: that is, we behold God, and learne to know him in his sacred and heavenly Word. Al the Prophets and Apostles, all the Ministers of God, they are Divinity Lecturers: and

all

all Nations, people, & kindred, to whom they haue and doe preach the Gospel of Christ Iesus; all these haue their outward *Callings*: and unto all these, grace, mercy, and saluation in Christ Iesus hath beene offered. And hercof is that place understood in the 20. of *Matthew*. verse 16. *Many are called, but few are chosen*: that is, by the outward *Calling*, both of the workes of God, and of his word, many are *Called*, (for this outward *Calling* is common both to good and bad) but by the inward *Calling*, effectually working in them a liuely faith apprehending CHRIST; so, very few are *Called*. Here in this place of Saint Paul, is meant a more speciall, powerfull, and inward *Calling*, which is wrought by Gods spirit, and ioyned with faith: so doth Saint *Augustine* expound it, in his book *De Prædestinatione sanctorum*: *Non quacumque, sed qua, vocatione fit credens*: Whomsoeuer God hath chosen to life, him he hath so *Called* by that *Calling*, whereby hee is made and becomes faithfull, *Acts* the 16. and 14. *A certaine woman named Lydia heard us*. There is the out-

Act. 16. 14.
Eph. 1. 13.

outward calling: and the Lord opened her heart, she attended to the things which Paul spake, and she was baptized: there is the inward calling. This then is the sound & plaine meaning of these words, *Whom hee hath predestinated, those hee hath called*; that is, those whom he hath chosen to eternall life, he hath also ordained to use the meanes of salvation, which is an effectuall *Calling by his Word and spirit*.

Having discussed this second point, whereby it appeareth, how all men living are *Called*, both by the workes of God, and by his word, wee may here see how the dissolute livers and prophane Atheists of these our times deceive themselves. It is a common conceit, fostered in the bosome of many: yea, vile and sensuall men, they will not sticke to stay: If I be saued, I am saved: If I be chosen to life, I am sure of saluatiō: If otherwise, I cannot avoyd it. Assuredly such men, they doe speake as perversly, & as senselessly, as if a man should say, that hee would gladly be at *Torke*, and yet will use neither horse, foot, nor Wagon, but

but will flie thither. For the determinate counsell of God, it doth not take away the nature and propertie of secundarie causes, it doth not take away the meanes of salvation, but rather Gods secret counsell, it doth set those courses in order, and doth dispose of those meanes to their appointed end.

Gods purpose, his eternall decree is not to bee sought out in his bottomlesse counsell. For then wee must all cry out with Saint Paul; *Ὁ βάθος τῶν γνώσεων καὶ τῶν ὁδῶν τοῦ Θεοῦ.* O the deepenesse of the riches, both of the wisdom & knowledge of God! how unsearchable are his iudgements, and his waies past finding out! But Gods purpose, his eternall decree is to bee sought out in the meanes, and in the manifestation appointed for the same.

Rom. xi.
33.

The course and order of mans salvation, is like a golden Chaine; and this verse may fitly bee called *Jacobs Ladder*, wherupon the Angels and Saints of the Church doe descend and ascend vnto God. *Jacob* wrestled with the Angell at the foot of the Ladder: we must not
bee

Math. 24. 6.

be so hardie, as to wrestle with God at the top of the Ladder. Wee see here, God hath set downe, not onely *Predestination*, as though wee should stay there; but *Iustification* and *Calling*, as middle-steps and degrees, whereby wee must ascend unto God. Wee must not pull downe the Ladder, and thinke to iumpe into Heauen. To say, If I bee saued, I am saued, it is the diuels diuinity. When our Saviour was upon the pinnacle, hee bad him cast himselfe downe headlong, for (saith hee) *God hath given his Angels charge over thee, lest at any time thou dash thy foot against a stone*. Hee left out the chiefe point (in all his wayes:) it was not the right way from the pinnacle, to cast himselfe downe headlong.

Oze 2. 11.

No more is it here the way, to stand upon this high point & dangerous pinnacle of *Predestination*, to cast a mans self downe headlong, desperately, laying, If I bee saued, I am saued. In the 2. of *Oze* 1. verse, the Lord there promising temporall blessings, setteth downe an order and a course, how they hang together: I (saith the Lord) *will heare the Heauens,*
and

and the Heauens shall heare the earth, and the earth shall heare the corn, and wine & oyle, and the corne and wine & oyle shall heare Israel: so likewise in the spirituall blessing of the soule, there are meanes, and an order, how wee come unto the same. God by his Sonne Christ, Christ by his Word; his Word worketh by his Spirit; his Spirit doth certifie our hearts; our hearts stand fast by faith; Faith catcheth hold upon Christ; and so backe againe, Christ presenteth us unto God.

Here likewise in this Scripture; God hath chosen us from euerlasting; there is *Predestination*: he doth not there leaue us, but then hee doth teach us by his Word; there is *Calling*: This Word (through his Spirit) ingendereth Faith; there is *Iustifying*: this iustifying Faith lifts us up unto GOD; there is *Glorifying*.

Common sense & reason doth teach us, καὶ τέλος καὶ τὰ πρὸς τὸ τέλος: In every actiō, the end & the meanes of the end must go together. The end which euery one of us doth desire & aym at, is eternal glory: we must bee sure then to lay hold upon

Calling

Arist. Rb.
lib. cap. 7.

Calling and Iustifying, as the meanes ordained to come unto this end. For this is a certaine and sure ground in Divinity and Religion; Whomsoever God hath appointed unto eternall life, hee hath also appointed that man to use the meanes whereby he may come unto the same.

To make this more plaine, let it please you to vouchsafe the hearing of an accident, which fell out very fitly to this purpose.

One *Ludovicus*, a learned man of *Italy*, yet wanting the direction of Gods good Spirit, and so never considering advisedly of the meanes of our salvation, he grew at last to this resolution; *Si saluabor, saluabor*: It bootes not what I do, nor how I live: For if I bee saved, I am saved. Thus *Ludovicus*, bewitched with this desperate opinion, continued a long time, till at length he grew very dangerously sicke; whereupon hee sent for a cunning & learned Physitian, & earnestly requested his helpe: The Physitian before-hand made acquainted with his former lewd assertion, how in his health he would usually say, If I be saved, I am saved;

saved: he likewise directed his speech to the same purpose, and said: Surely it shall be needlesse to use any meanes for your recovery, neither do I purpose to minister unto you: for if the time of your death be not come, you have no cause to feare, you shall live and do well enough without Physicke: and if the time of your death be now come, it is impossible to avoid it. *Ludovicus* musing in his bed of the matter, and considering advisedly of the Physitians speech, finding by reason, as meanes were to be used for the health of the body, so God also had ordained meanes for the salvation of the soule: upon further conference (with shame and griefe) he recanted his former opinion, tooke Physicke, and so was happily cured both of soule and bodie at one time.

By this Doctrine of Gods loue so manifestly *Calling* us, we directly learne, that if a man do thirst after his salvation; if a man would be thoroughly assured in his heart and conscience that God hath chosen him to eternall life, he must not rush presently into *Predestination*, into
D Gods

Gods secret counsell; but he must enter into himselfe, to try and examine whether he be rightly *Called*: for as the surest way to come unto the Sea, is first to finde out a river; so concerning our salvation, the plainest and surest way to finde out the depth of Gods counsell, is first to come unto *Calling*, unto *Iustifying*, which are as sweet and lively Springs flowing from the same.

We know, and see daily by experience, we are not able to discern, we cannot pierce with the eye, to see what matter the Sunne is of; but we can plainly see, and manifestly perceive, both beams, and heat, and light, proceeding from the same: So here (concerning the first point of *Predestination* alone) we cannot conceive it, we are no able to pierce it, for it is the way which the Eagles eye hath not scene; but *Calling* and *Iustifying*, which are as heat and light proceeding from the same, those we may as comfortably perceive, as we do sensibly feele the heat and operation of the Sunne. Here then is the dutie of a true Christian, here is the part of a religious
and

and good man indeed, not to venture his salvation upon a bare speech and presumption of *Predestination*; but to use all meanes possible which God hath ordained.

Thus he may truly be *Called* to heare the word of God, and to ioy in the hearing of it, with loue, and with a desire to profit, that he may be *Iustified* (when he hath heard) to be seruent in prayer, zealous of well doing, and abundant in all good works of Charitie, that he may be *Glorified* in the life to come; to consecrate both soule and body, and all the whole course of his life unto God, that growing up from faith to faith, from vertue to vertue, from hearing to beleeving, frō *Calling* to *Iustifying*, at length, Gods spirit may certifie our spirits, that we are his, our bodies his, our soules his, and we setled and sealed up in a Christian ioy for ever.

Wherefore, I beseech you all by the mercies of God, and I intreat you, as you hope to stand with comfort before God & his Angels at the last day; every man lay hold upon his soule betimes;

do not esteeme the loue of any thing in this world, more then the love of God purchased in his Sonne Christ Iesus. Take heed, and beware of this prophane speech, *If I be saved, I am saved*; utter it not in word, thinke it not in heart, away with it: For God is not the cause of our condemnation, it is our selues. (Wo unto us wretches) we our selues are the workers of our owne destruction. *Wisd. 1.13. O seeke not death in the errour of the soule, and destroy not your selues with the works of your owne hands! Bis interimitur qui suis armis interimitur.* Every man may catch hold of this chaine-work, and make sure his saluation, and strue to walke before the Lord in truth and with a perfect heart. On the other side, let no man passe on in a secure and carelesse course of life; nor on the other side curiously pry into the hidden counsel of the Lord: but euery good Christian with an humble spirit, with an honest minde, with a chearfull and good heart, seek to apprehend those meanes which God hath appointed for his saluation.

Iustifi-

Justification.

Whom he hath Called, those he hath Justified.

THe third Linke of this Chaine is *Justification*. It is a principle in Reason: *Actio perfecta non recipitur, nisi imperfectè primò*: An habit is not gotten at the first, the worke of our Regeneration is not wrought on a sudden. But as the Psalmist saith: *The godly grow from strength to strength*. And the Wise man sheweth how: *The light of the righteous shineth more and more to the perfect day*. So here, the Apostle (foot by foot) leadeth us from one degree unto another, till at length, we may come to make our Election sure. This *Justification* it goeth a step farther then *Calling*. For *Calling* is an inlightning the minde with spiritual knowledge: *Justifying*, an establishing of the heart with a grounded perswasion: *Calling*, is the beginning of conuersion, but *Justifying* is a full clearing of the heart: *Calling*, is the first change

Psal. 84. 7.

Prov. 56.
4. 18.

of one that is regenerate; but *Iustifying* is the full perswasion of the Soule, when the Spirit of grace resteth in us, and we settled and truly sanctified in an holy and Christian course of life.

Rom. 8. 14.

So then, when we have not onely sorrowed for sinnes past, which is the first step of our *Calling*: but further, when we are renewed in spirit, and so changed in our life, that for the most part, our thoughts, words, and works are guided by the good Spirit of God (for *as many as are led by the Spirit of God, those are the sonnes of God*) then we may assure our selues, that we are *iustified*. Howsoever we be chosen from the beginning by Gods love, and after *Called* by his word, yet there is never assurance unto us, untill the holy Ghost hath sealed it up in our hearts: which sealing is our *Iustification*.

Thus, to assure us of our *Iustification*, it is not enough to bee *Called* to the knowledge of our salvation in Christ by his word; but after this knowledge to lay hold upon Christ by a working Faith, and so to hold on and continue still, an holy,

holy, Christian, and sincere course of life, that at length, as *Solomon* saith, *In water, face answereth face*; so in this worke of our *Iustification*, our spirit may answer unto Gods Spirit, that we are his. Even as the pure and Crystall-glasse doth lively represent the Image which is set before it: so the heart once *Iustified* by a lively faith in Christ, in some good measure, doth expresse the Image of God, and striveth to come unto this mark, which is here propounded, namely, our *Glorification*.

Pro. 27. 19

Glorifying.

And whom he Iustified, them also he Glorified.

THe fourth Linke of this Chaine is *Glorifying*. Which *Glorifying* is the highest step of *Solomons Throne*: it is that exceeding great reward which God promised unto *Abraham*; it is that eternall weight of glory, whereof I neither

Aug. de
Symb. li. 3.

know how to begin, nor how to make an end of speaking. *In vita aeterna, facilius possumus dicere quid ibi non sit, quā quid ibi sit*: In describing the glory of the world to come, it is easier to expresse what is not there, then what is there. For there is no discontentment nor griefe, no faintnesse nor infirmity, no mourning nor misery, no corruption nor death; but joy, and fulnesse of joy for ever; such joy, as if we had once tasted, we would despise the pleasures of a thousand worlds in hope of assurance to enjoy it. For, after we have waded through the miseries of this life, at length (in the twinkling of an eye, in a moment, with the sound of a Trumpet) we shall be carried into the heavenly Paradise, into *Abrahams* bosome, thousand thousands of Angels and Saints, shall receive us with joy and singing: Our meat shall be that bread of life, and that heavenly Manna which will taste like whatsoever thing we desire: our drinke shall be the water of life; which if we have once tasted, we shall never thirst againe; our mirth and musicke, shall be the song of the

the Saints: *Alleluia, honour, and praise,*
& glory be unto him that sitteth upon the
throne, and unto the Lambe for evermore.

Rev. 5. 13.

There shall we reioyce continually in
 the presēce of the holy One. We shall be
 his Saints, & he shall be our God: neither
 shall we fear death any more, neither sor-
 row, nor crying, nor feel any want again.

The Lord of hosts, who is the King
 of glory, he will take us by the right
 hand, and leade us to the garden of com-
 fort, to the fountaine of ioy, where all
 our garments shall be washed pure in the
 bloud of the Lambe, and all teares shall
 be washed from our eyes.

There shall we see the Courts of the
 Lord of hosts, new Ierusalem, the Citie
 of the great King: Where there is no
 night, nor any candle, nor yet the light
 of the Sunne: for, the Lord himselfe
 shall be our light, and with him, we shall
 shine as the starres in heaven. Here shall
 we be clothed with white robes, the in-
 nocencie of Saints; we shall have Palmes
 in our hands, in token of victory; We
 shall bee crowned with a diadem of
 pure gold, which is immortality: and
 serving

serving God a while in this short life,
 there shall we have riches, without mea-
 ſure ; life, without death ; libertie, with-
 out thraldome ; solace without ceasing;
 and ioy without ending. O, blessed are
 they (Lord) that dwell in thy house,
 where the Sonne of God, in glory, is
 light unto their eyes, musicke unto their
 eares, sweetnesse unto their taste, and full
 contentment unto their hearts : where,
 in seeing, they shall know him ; and in
 knowing they shall possesse him ; and in
 possessing, shall receive eternall blessed-
 nesse, that blessed eternity, the garland
 we runne for, and the crowne we fight
 for. In a word: Here we shall come unto
 the end of all our desires; for what else is
 our end, but to come to that endlesse
 glory which hath no end ?

I King.
 10. 16.

The Queene of Sheba, when she had
 seene the riches and royalty of *Solomons*
 Court, she said unto the King : *It was a*
true word, which I heard in mine owne
land, of thy prosperity and happinesse, but
now I have seene it with mine eyes, lo, the
one halfe was not told me : so concerning
 the glorious fruition of eternitie, in the
 life.

life to come, whatsoever may possibly be delivered by the tongues of men, yet undoubtedly the one halfe cannot bee told us.

By this place of Scripture (thus rising by degrees) the Katharists, the family of Love, and the Puritans of our times, would gather this conclusion. Forasmuch as here are certaine degrees set downe, whereby the members of the same do grow up in Religion; therefore now in this life by a godly reformation, we may attaine unto perfection.

This selfe-conceited and head-strong opinion of theirs, hath beene the first cause, and ground of all the troublesome contentions, which long since have been raised, and now (at this day) are continued in our Church. For divers men, while they take themselves (as *Iob* saith) *the onely wise men*, and pure in their own eyes, dreaming still of a certaine imagined perfection, they never cease to be clamorous to the Christian Prince, troublesome to the quiet State, and divers of them very dangerous people to the whole Church of God. In this verse of
our

our text, there is an end propounded, there is a marke set up, whereunto every Christian must labour to attaine, and strue by all good endeavour to come, But (alas) who can say his heart is clean? and man that is borne in sinne, and conceived in iniquitie; while he is clothed with sinfull flesh, how can he attaine perfection?

That the militant Church of Christ hath had imperfections in all ages, it is a plaine & undoubted truth. For if every member be imperfect, how can there be perfection in the whole? *Perfectio nostra magis constat remissione peccatorū, quàm perfectione virtutum*: our perfection consisteth (rather) in the forgiveness of sinnes, then in the perfection of vertues.

In truth thus stands the estate of a Christian mans life in this world.

As a man travelling a long iourney to a farre Citie, he doth not continually go, but he resteth here, and stayeth there; he bayteth in one place, and lodgeth all night in another, yet still he is going forward, and holdeth on his iourney:

so in this life we are Pilgrimes, we are travellers, and howsoever we do seeke another country, and strive to come unto the Citie of rest, yet in this iourney we wander often out of the way, we take many fals, we haue many impediments; neither is it possible the light of our Faith should hold out, and neuer be darkned in this pilgrimage, till in the life to come we be made Citizens of that heauenly Ierusalem which is aboue.

We conclude then with the sweet and modest saying of good *S. Augustine*, *Hac est perfectio Christianorum, ut agnoscant se nunquam esse perfectos*: herein stands the perfection of a Christian, to acknowledge himselfe never to be perfect.

Now it remaineth (as was promised in the beginning) to shew the mutuell coherence of these words, and knit up againe the Links of this Chaine together.

The

The Conclusion.

Here, in foure words are contained the foure causes of our salvation: in *Predestination*, there is the efficient cause which is Gods love: In *Calling*, there is the materiall cause, which is Christs death, opened in his Word: In *Iustifying*, there is the formall cause, a lively Faith: In *Glorifying*, there is the finall cause, which is everlasting life.

Thus in *Predestination* wee behold God the Father chusing, of his loue: In *Calling*, we heare God the Son, teaching by his word: In *Iustifying*, we feele the comfort of God the holy Ghost, sealing by his Spirit. The fruit of all which: of Gods loue, *Chusing*; of Christs word, *Calling*; of God the holy Ghost, *Comforting*; the effect of all these is our *Glorification*.

So that, as we do see farre with our bodily eye, yet reach farther with Reason, which is the eye of the minde, but Faith (which is the eye of the Soule) out-strippeth both: So, *Calling* enlighth-
neth

neth the minde with spirituall knowledge: *Iustifying* goeth further, and seal-
eth up the heart with heavenly comfort: *Glorifying* out-strippeth all, and doth
ravish the soule with immortalitie.

Everie one of us after this life, we de-
sire and hope to injoy eternall glory. Behold *Conceditur in Prædestinatione*,
promittitur in Vocatione, *ostenditur in*
Iustificatione, *percipitur in Glorificatione*. In *Prædestination*, there is the first
grant; in *Calling*, it is directly promised; in *Iustifying*, it is plainly shewed; in *Glo-*
rifying, there is livery and seisin, the full
possession of all.

In *Prædestination*, God bestoweth on
us his Love: in *Calling*, he granteth the
blessing of his Word: in *Iustifying*, he
yeelds the fruit of his Spirit: in *Glorify-*
ing, he doth wholly give unto us him-
selfe.

Bernard.

Here are the sweet Springs issuing out
of Nilus, the head whereof cannot bee
found: here are the foure pleasant Rivers
which water Paradise, and then runne
through the world: which passe through
the Soule with a divine vertue, and so
com-

Ioh 1.16.
Of his ful-
nesse haue
all we re-
ceived.

Gen. 1.

2

4

16

26

comfortably coole all our spi ritual heat. Here is the holy and precious oyle, pou-
red upon the head of *Aaron, the excee-
ding love, and fulnesse of grace*, poured
upon our head Christ Iesus, and run-
ning downe to the skirts of his clothing,
to every particular and penitent mem-
ber of his Church.

Here we may see the spirituall regene-
ration of the Soule, shadowed out in the
first Creation of the world, In *Predesti-
nation*, there is the huge and vast deepe;
the darke forme whereof could not be
discerned: in *Calling*, the separating of
light from darknes, of knowledge from
ignorance in the soule: in *Iustifying*, the
Sunne is created, the bright beames of
his grace shine in our hearts: in *Glori-
fying*, we may behold the new *Adam*,
framed after the Image of God, and
placed in the paradise of immortall
ioy.

Obserue here (if you please) the kind-
nesse of a loving Father, who having
many sonnes, beareth secret affection to
some one; there is *Predestination*: this
affection in his good time he declareth,
by

by making his will known, and his love manifest; there is *Calling*: after this *Calling*, he causeth him to take up his inheritance in Court, and giveth him Earnest token of assurance; there is *Iustifying*: lastly, he enters into his Fathers ioy, and made heyre of all; there is *Glorifying*.
 Again, in *Predestination*, the heavenly Husband-man chuseth out a plot of ground at his owne pleasure: in *Calling*, he soweth it with the seed of his Word: in *Iustifying*, he waters and cherisheth it with his Spirit: in *Glorifying*, he reapes and carrieth into the Barne.

Lastly, behold apparantly in *Predestination*, how *Ioseph* long before was sold into Egypt, by the determinate counsell of God: by *Calling*, how he was loosed out of prison, and delivered from the bondage of sinne: by *Iustifying*, how his cause was made knowne, and so acquitted innocent: in *Glorifying*, how he was cloathed in purple, placed in the Kings Chariot, and made the chiefe of his Kingdome.

Now then, as Saint *Paul* saith to the *Romans*, *What shall we say to these things?*

E

in

Gen. 45. 5.

Gen. 41. 14

Psal 105. 19

Gen. 41. 42

Ioh 1. 16.
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Gen. 45.5.

Gen. 41.14

Psal 105.19

Gen. 41.42

in like sort, what shall we say to these so excellent, so sweet, so divine Mysteries? to these so comfortable testimonies of Gods love? to this Ladder of *Iacobs*, whereupon none but Angels do ascend? to this inward working of the Spirit, which bloweth where it listeth? to this divine and hidden purpose, which cannot be deceived? to this ineffable glory of the Sonnes of God, which they doe expect and looke for? what shall we say more effectually, more comfortable? Can anything be set downe more plainely, or knit up more briefly? can any demonstration bee concluded more soundly? Whom the Lord hath *predestinated* before all time, those doth he *call* in time: whom he *calleth*, those he doth *iustifie*: and whom he *iustifieth*, those will he *glorifie*.

Thus then may every true Christian conclude, for the comfort of his Soule, and the assurance of his salvation for ever: I am *Iustified* truly, by a lively and working Faith, therefore I am *called*: I am *called* effectually by his Word, therefore I am *predestinate*: I am *predestinate* and

and chiofen of his free loue, from eterni-
 tie, and therefore I shall be glorified unto
 all eternity againe. O settled comfort! O
 sweet conceiued hope of joy! That ioy,
 which strength of Hels tenne thousand,
 can neuer take away. Wherefore should
 we feare? wherof shall we be afraid? No,
 force so mighty, so puissant, able to
 ouerthrow us. No terrour of sinne, no
 plagues of death, no rage of the world,
 no power of the diuell himselfe. In all
 these wee are more then conquerours.
 For all things shall turne to the best to
 them that are settled in Gods feare.

That wicked and most dangerous
 Conspiracie plotted against the Lords
 Anointed, when it came to the very
 pinch, when it was brought to the very
 height, was not all turned topsi-turvy,
 and utterly disappointed? This day wee
 doe acknowledge it with thankfull re-
 membrance; this day, wherein we are
 all met together, in a most happy and
 blessed peace; this day doth plainly wit-
 nesse, that he had the deliuerance, wee
 feele the comfort; the Church hath an
 endlesse blessing, and GOD hath his

Gowry.

everlasting praises. O behold what it is to be knit unto God. For whom he doth love, who is able to wrong them? whom he hath *chosen*, how can they be reiected? whom he doth *call*, how shall they be shut out? whom hee doth *iustifie*, who dare accuse them? whom God will *glorifie*, how can they be forsaken? Seeing my soule is linked to that Chain, which can never be unloosed, my soule grounded upon that foundation which can never be shaken, what shall make us to despaire? nay, what is it shall make us to waver, or doubt of the singular love of God, which hee beareth towards us, in his sonne Christ Iesus? What shall separate us from the hope of immortality, in the life to come? shall the wearisomnesse of this troublesome life? shall the discontentmēt of this transitory world? shall a little sicknesse, shaking this brittle house of clay? No, all the afflictions of this life, which are but for a momēt, they are not to be accounted worthy that exceeding, surpassing, eternall weight of glory. For God hath *chosen* us before the world, he hath *called* us out of the world,

world; he hath *instified* us in the world,
and hee will *glorifie* us in the world to
come. God hath *Chosen* us not being :
hee hath *Called* us being enemies : hee
hath *Instified* us being sinners; and hee
will *Glorifie* us being mortall wretches.
Therefore we may chearefully sing with
David; Misericordia Domini, ab aeterno
in aeternum; The mercy of the Lord is
from everlasting to everlasting : from e-
verlasting *Predestination*, to everlasting
Glory, the one having no beginning, the
other no ending.

This blessed fruition of Glory and
Immortality, that we may feele the com-
fort of it in our hearts and consciences
now in this life, and hereafter enioy it in
the life to come, the Lord grant, even for
his blessed Sonne Christ Iesus sake : to
whom with the Father, and the holy
Ghost, three Persons, and one ever-living
God, be ascribed all power, glory,
praise and thanksgiving,
for euer and ever.

Amen.

FINIS.



THE SECOND SERMON.

The Fearefull point of
HARDENING.

EXOD. 10. 20.

*And the Lord hardened Pharaohs heart,
and he did not let the Children of Isra-
el goe.*

Jer. 17. 9.

THe heart of man is deceitfull and
wicked above all things, who
can know it? Although the
heart of man be so little, that
it will scarce serve a Kite for a baite, yet
there are not more windings, nor more
turnings in a Maze or in a Labyrinth, the
are in the heart of man: The Heathen
were so forward in acknowledging a di-
vine

diuine power, that rather then they would
be without a God, they gaue diuine ho-
nour to any kinde of creature. The As-
syrians worshipped Idols, the Persians
Starres; the Egyptians Plants, and all
manner of Beasts; the Grecians their
owne conceits; and the Romanes made
their Citie a shop for all kinde of gods.

So many were the windings, and so
infinite the turnings of the Heathen tou-
ching diuine worship, that *Varro* obser-
ued in the world three thousand gods.

August. de
Civ. Dei

The dissolute and cunning Atheist he
hath a fetch by himselfe alone, and lets
loose the reyns, and followes the streame
of his sensuall affections, because he con-
ceiues in his heart, and cleane contrary
to the heathen, saith, *There is no God at
all.* There is a third kinde, who though
in shew they outwardly acknowledge
God, yet they againe have another win-
ding, secretly to themselves, they plod
on, swallowing any sinne: for why? *The
Lord will neither do good nor euill:* Be-
cause there is no present punishment for
every sinne, *Tush, all is well, no harme
shal happen unto us; for God careth not for*

Psal. 14. 1

Zeph. 1. 12

Psal. 10. 12

any thing. Lastly, in these our daies, there is a fourth sort, who haue a more strange turning then all the former. For, many hauing a generall notion of Gods omnipotencie, hearing and reading sometimes of Gods Election and Reprobation, (wherof they understand no ground nor conceiue aright) they will presume to commit any sinne; for (say they) *All is in God, no man can resist his power, if he hath chosen me to life, I am sure for one, if otherwise (as he did with Pharaoh) hee hath appointed mee a vessell of his wrath, it is not possible to be auoided.*

Esay 19 15

Such are the windings, and these are the turnings in the hearts and secret thoughts of men, either euery crature a God, or else no God: either a God that regardeth not sinne, or else a God that causeth us to sinne. *These turnings and devices in the sight of the Lord, are esteemed as clay before the Potter.*

To conuince the palpable errours of the three former, I hold it not convenient. For to thinke there is any one here present, who doth acknowledge no God at all, or such a God as regardeth not the
actions

actions of men, I hold it wrong to this holy Assembly, and I hope better things of this Christian audience.

But to meete with this latter sort, who hauing all good meanes of their saluation, doe inwardly fall away from God, and yet in their wilfull ignorance would shift off, and shoue the cause of their condemnation upon God: For such chiefly, haue I undertaken the exposition of this Scripture; in opening whereof, I will touch these five points:

1 *That there is an Hardening.*

2 *That God Hardeneth not.*

3 *How men become Hardened.*

4 *Most wofull to be Hardened.*

5 *The Meanes to avoid it.*

There is an Hardening.

Concerning the first point. There are in the Scriptures two Greeke Verbes, which are commonly used for this *Hardening*. The first is, *οκαρπωω*, which doth properly signifie, to dry up and wither, used often in the 3. to the Hebrewes,

Hebrewes, 8. 13. 15. verses, *μη σκληρωήτε τὰς καρδίας υμῶν*, *Harden not your hearts.*

The other Verbe is *πωρέω*, which signifieth to obdurate or make hard, *Ephes. 1. 18.* *διὰ τὴν πωρωσιν καρδίας αὐτῶν*; *They became strangers from the life of GOD, through the hardnesse of their hearts.* Having thus recourse unto the Greeke Tongue, we shall see, that in the heart of man first there is a drying up, and a certain withering. For in natural things, and also in the soule, as there is a watering which is good and comfortable, so is there a drying up and withering, which is dangerous and hurtfull. In the earth there is a watering, for the Hills are the teates, and the Springs the milke to moysten, and to water the valleyes, *Psal. 104. 10.* *He sendeth the Springs into the Rivers, which run amongst the hills.* In the earth there is a drinesse, for (saith *Joel*) *The people mourne for want of moysture, the riuers of waters are dried up, and the trees of the field are withered.* In the body there is a watering, for the Liver is the Spring of the blood that runneth into every veyne, and therefore *Salomon* calleth

Joel 1. 20.

calleth the *Liver, The Golden Well*. In the body there is a withering, for David complaineth in the *Psal. 22. 15. My moisture is like the drought in Summer, and my bones are dried up like a potsheard*. As in the earth & body of a man, so likewise in the soule there is a watering and a withering. In the 4. of Saint *Iohn*, and 14. verse, there is mention of a *Well of living waters for the soule*: The preaching of grace in Christ is called the watering of *Apollo*. The Prophet *Esay* saith, *With ioy ye shall draw waters out of the Wells of saluation*. Contrariwise, where this grace doth not water, there is withering: *Si spiritus irrigatio defuerit, omnis plantatio exarescit*: Every planting that hath not the watering of Gods Spirit, it withereth and dryes away. Therfore saith the Psalmist, *The godly, they are like the tree planted by the rivers side; there is watering; but the ungodly are as a Garden that hath no water, and as the Oaken leafe that fadeth: there is withering*.

The other Greek Verb is, *πνέω*, which signifies to *Harden*. There is *Physica & ethica vicissitudines*: there is a naturall
and

Eccles. 12.
7.

1. Cor. 3. 6.

Greg. Mag.

Psal. 1. 3.

Esay 1. 30.

Iob 38. 30.
31.

Psal. 147.
18.

and spirituall Philosophy. In the naturall course of things, there is a congealing and an hardening, as of the Ice and Frost, which *Iob* very fitly calleth *the bands of Orion*; because by the cold East and North windes, the water becomes as a stone, and the clods are bound together. Contrary to this *Hardning*, there is a melting; *He sendeth out his Word and melteth them*. As, when the Frost doth give, and the showers fall: which *Iob* calls in the same place, *the sweet influence of Pleiades*. Both in the Nature and in the soule also, there is a *resolving* and an *hardening*: *Deut. 32. 2.* the word is called *Dew*, & there is a thaw, or spirituall melting, when the heavenly dew doth cause the soule to give and resolve into teares of Repentance: so in the 2. of the *Kings*, 22. 13. *Iofias heart did melt when he heard the Law read*. When King *David* had committed Murther and Adultery, very grievous sins, he neuer bethought himselfe of the matter, but beganne to congeale, and to bee hardened in his sinne; but as soone as the Prophet *Nathan* had awaked him, and his heart (like *Gedeons* Fleece)

Fleece) had drunk up the heavenly dew, then presently *David* began to relent, his soule melted with sorrow, and as appeareth in the 51. *Psalme*, he resolved into teares of Repentance. *Hezekias*, when God had given unto him a sodaine and triumphant victory over the Hoast of *Zenacherib*, presently after in the pride of his heart he forgot God, and began to congeale in sinne; but as soone as the word of the Lord came unto him by the Prophet *Esay*, then presently his heart melted; the bloud of his soule flowed forth in his repentant teares: as appeareth in the 38. of *Esay*: *He turned his face unto the wall, and wept bitterly.*

Esay 38. 3.

Now, as there is a *melting*, so also there is an *hardening* in the soule: and that is, when the cu^ome of sinne hath beaten such an hard track, and so trampled the soule, that the word of God, (the seed of life) cannot enter. This is expressed in the 13. of Saint *Matthew*, by the Parable of the seed that fell by the high-way side, where there was such an hard way, such a beaten path, made by the common entrance of sinne, that the seed

seed could take no root, but the diuell comes like a *Harpye*, and deuoureth it before it can enter. For example hereof we will take *Cain* and King *Pharaoh*, whom my Text concerneth: *Cain* hauing slaine his brother *Abel*, and committed horrible murther, the word of the Lord came unto him, saying, *Where is thy brother Abel?* Did *Cains* heart relent? did hee confesse and say, *I have sinned?* or did he resolve into teares with *David*? No such matter; but first he answered with a foule word, *I cannot tell where he is*: then he despised the Lord to his face; as if he should say, You may go looke him, *am I my Brothers keeper?* Marke but this answer of *Cain*, and his carriage therein, and you need no other example of an heart that is *hardened*: neither affection in kindred could touch him, nor shame of the world checke him, nor the bloud of his slaine brother moue him, nor the glorious presence of the Lord astonish him, nor the guilt of his owne thoughts raise him, nor (at last) the quickening word of God, which is powerfull to raise the very dead: none of these could

any

any whit revive him. *Triples circa praecordia ferrum*, as *Tob* saith of *Leviathan*, his heart was harder then the nether Milstone.

Horat.

Tob 41. 25

Pharaoh.

Pharaoh, when the word of God came unto him by *Moses* and *Aaron*, hee was so farre from yeelding, that he seemed presently as though he would have fought with God: *Who is the Lord? I know no Lord, neither wil I let Israel goe.*

And whereas the word, and Miracles ioyned with that word, were sufficient to conuince any liuing, *Pharaohs* heart was so stony, that though by a strange miracle, all the water in the Land were become bloud, and did sauour most unwholesomely, yet it is said, *Pharaoh went home, and all this could not enter into his heart*, it could not pierce him. When the Prophet cryed to the Altar of *Iero.*

Exod. 7. 23

boam, O Altar, Altar, heare the word of the Lord: the Altar heard and claue asunder. But the word of God, which in *Ier.* 23. 29. is called an *hammer*, because it bruiseth the stony hearts of men, this *hammer* with ten miracles, gaue ten mighty stroakes at *Pharaohs* heart, and

1 King. 13.

yet

yet it could never bruise it.

Thus we may plainly see, there is a watering by Grace, and a melting by Gods word, as appeareth by *David* and *Hezekiah*, who resolved into teares. Againe, through want of grace, there is a withering, and by custome of sin there is an hardening, as in *Cain* and *Pharaoh*, whose heart the word of God could not pierce, but the more they were beaten on, the more hard and flinty they became.

God hardeneth not.

IT remaineth in the second point to discusse, whether this *Hardening* be of God. In opening whereof it is very strange to heare how untruely, how uncharitably wee are charged by our Adversaries, not onely *Campian* and *Bellarmino*, but especially in certaine Articles or Forcible Reasons lately published, wherein it is directly set downe, that the Protestants doe make God the *Author* and onely cause of sinne, that they deride

Artic. 5.

Gods

Gods permission; and plainly affirme,
 God is worse then the diuell, and so are
 found in conscience neuer to aske God for
 auenese for their sinnes. Oh fearefull
 blasphemy, and words vnscemely Chri-
 stian eares! where is modestie? where
 truth and Christian piety? Is this our
 doctrine? do we thus teach? No verily:
 both in word and writing we acknow-
 ledge the Lord our God to bee full of
 compassion and loue, the bowels of his
 mercy sweet and amiable; he would not
 the death of any: he is gracious and
 kinde, and gentle, and ready to forgiue,
 and (to the death) we affirme, more then
 most holy, pure, and iust are all his works
 and wayes: therefore the Lord be Iudge
 betwene them and vs, and lay not this
 vnto their charge.

Touching this doctrine, how sinne
 first came to be, how it came in, where
 first tooke beginning; and that God is
 not the Author of it, I haue shewed here-
 before in handling the *Golden Chain*, the
 meanes of our saluation: namely, that
 the diuell was *primitivus Peccator*, the
 first offender: for he sinned from the be-

Iohn 6.

F

ginning:

ginning: so that from him sinne first
 boiled up, as out of the maine Sea; from
 Satan when it comes to *Adam*, it ariseth
 as out of a Spring; from the Spring it is
 reserved in nature, as in a conduit; from
 nature conveyed to concupiscence, (as
 by a pipe) and from thence doth flow all
 the mischief and wickednesse that is in
 the life of man. Well then, if sinne do
 proceed from the suggestion of Satan
 working through our owne concupi-
 scence; and so God wholly freed from all
 imputation of evill: why is it so often
 said in the Scripture, *Deut. 2.30. And*
the Lord hardened the heart of Sehon
king of Heshbon, and made him obstinate
Iosh. 11.20. It came of the Lord to har-
den their hearts: and here often in the
 book of *Exodus, And the Lord harden-*
ed the heart of Pharaoh?

To make this plaine: it is a point well
 known to the learned, that by this speech
 (where it is said) *God hardened*; the He-
 brew Dialect doth signifie a permission
 and not an action. Verbes that signifie
 to do, they often expresse a suffering, and
 not a doing, *Destruit cum deserit*, Go

Flaccus Il-
 lircus.
 P. Lomb. 1.
 1. Dist. 41.

is then said to *harden*, when he doth forsake. *Impios cum non retrahit à malo culpa, dicitur dimittere.* As the enduing with grace is the effect of Gods election, so the withholding of his grace is the effect of Reprobation. *Dei includere est clausis non aperire*, saith S. Gregory upon the 12. of *Iob*, and 14. verse. Every action hath his quality from the root of the affection, and from the intention of the author: *Deus autem (quoad peccatum) non habet positivè velle, sed tantum privativè*: Touching sinne, God hath no positive will, but onely in regard of former sinnes, a privation of his grace. To be short, God doth *Harden*, as S. Augustine saith, *Non malum obtrudendo, sed gratiam non concedendo*, Not by causing us to commit sinne, but by not granting unto us his grace. I, but how comes it to passe, that we as well as others, are not partakers of Gods grace? why have not we also his good Spirit to direct and guide us? S. Augustine makes it plaine againe; *Non ideo non habet homo gratiam, quia Deus non dat, sed quia homo non accipit*. Men become *hardened*, and

Tho. A.
quin. 1. 1.
q 83 art. 3

August.

August.

want the Spirit of Grace : why? not because God doth not offer it vnto them, but because they receiue it not when it is offered. For example, one of vs being sicke and like to die, the Physitian knowing our case, he takes with him some preseruatiue to comfort vs, and comes to the doore and knocks ; if we will not, or be not able to let him in, we perish and die, and the cause is not in the Physitian, but in our selues that lets him not in, *Ἀμαρτία νόσος* : Sinne is a disease, whereof we are all sicke; for wee haue all sinned: *Rom. 6. 12.* Christ, he is the Physitian of our soules. *Venit de Cælo magnus Medicus, quia per totum ubiq; iacebat agrotus*: Christ the great Physitian came downe from Heauen, because all mankind was generally infected. He comes to the doore of our hearts, and there he knocks. *Rev. 3. 20.* Behold, I stand at the doore and knock. He bringeth with him *ἄρτον τῆς ζωῆς*, the bread of life, his eternall Word, to comfort vs, if we let him in, if we open the doore of our hearts, he will come in and sup with vs, as he did with *Mary*, and forgue vs all our sinnes; but

Plato de
leg. 10.

August. in
Mat. 9. 12.

Ioh. 6. 35.

Luke 10.

but if we will not, or through long con-
 agion of our sinne be not able to let
 Christ in, we die in our sinnes, and the
 cause is euident, not because Christ doth
 not offer grace and comfort vnto us, but
 because we receiue it not when it is offe-
 red. *Merito perit agrotus qui non Medi-*
um vocat, sed ultro venientem respuit :
 worthyly doth that sick Patient perish,
 who will neuer send for the Phisician
 himselfe, nor accept of his helpe when
 it is offered.

Musculus
 in Mat.

More plainly thus : In the 14. of
 Saint *Matthew*, our Sauour walking on
 the Sea, he bade Saint *Peter* come vnto
 him, who walking on the water seeing a
 storme and tempest arise, his heart failed
 and he beganne to sink : vpon his cry
 vnto our Sauour, he presently stretched
 forth his hand, tooke him into the Ship,
 and saued him. This world (we know
 by daily experience) it is a Sea of trouble
 and misery : our Sauour (as hee did to
 S. *Peter*) so most louingly he willeth eue-
 ry one of vs to come vnto him : as wee
 walke, stormes and tempests do arise,
 through frailty of our flesh, and the

weakenesse of our faith, we beginne to sinke, our Saviour he stretcheth forth his hand, hee giveth us *ὁρμανον ὁρμαων*, his Word, his Sacraments, the good motions of his Spirit to save us from sinking and to keep us in the ship of his Church: if we refuse these means, we perish, we sinke in our sinnes: why? not because Christ doth not most kindly put forth his hand unto us, but because in want and distresse we lay not hold upon him.

Ioh. 3. 19.

This is condemnatiō, that light is come into the world, men refuse it, & love darkness more thē light. Our blessed Saviour with great loving kindenesse he doth invite all men to his great Supper, if we make excuses, or wilfully refuse to come, he may iustly pronounce, *None of those that were bidden shall ever taste of my Supper.*

Luk. 14. 24

Therefore let not men deceive themselves, and complaine as though God did harden their hearts, and deny them grace and mercy; for as *Jonah* saith in his second Chapter and 8 vers. *They forsake their owne mercy.* Deus prior in amore. God never hateth untill he be first hated: and so I conclude with S. Ambrose, Ne

Jonah 2. 8.

Ambrose.

mo tibi Christū potest auferre, nisi te illi auferas : No man can sepearate Christ from thee, except first thou dost sepearate thy selfe from him.

*Nemo eum
amittit, nisi
qui dimittit
Aug. con-
fess.*

This is plainly to bee observed in *Pharaoh*, had he (being long before peaceably settled in a rich and mighty Kingdome) made right use of the blessings of God; had he at the first, or oftentimes after, yeelded to the word of the Lord, he had never come to the state of *Hardening*, nor left himselfe such a fearefull spectacle of Gods wrath for ever. But *Pharaoh* feeling wealth and revenue comming so fast and abundantly, that he builded new Cities (*Pithom* and *Ramases*) to lay up his treasures, his heart was so bent and set upon covetousnesse (such multitudes of people moyling and labouring in sundry works for his profit) that in no case hee could indure to heare of their departure. First, hee said flatly they should not goe: Secondly, he sought to shift off the matter, affirming the Miracles not to be done by Gods hand, but by inchantment: Thirdly, he yeelded they should offer sacrifice, but

Exod. 1. 11.

Exod. 5. 2.

Chap. 7. 11

8.15.

10.11

10.24

onely in their owne Land : Fourthly, he was content they should go sacrifice out of his Land, (but still he would condition with God) *None but the men should go* : Fifthly, the men should goe, the women goe, the children goe, but their sheep and Oxen (wherein their wealth stood) should not go.

Thus *Pharaoh* (through a wretched and gripple minde) neuer left winding and turning, dallying, and presuming of the Lords mercy and patience, till adding one sinne vnto another, his heart became *hardned*: Nay, notwithstanding so many Miracles, and that before he confessed the Lord to be God, *he and his people sinful*, and earnestly desired *Moses* to pray for him, yet contrary to his owne thoughts, and against his owne knowledge, when he saw the people of Israel were gone, he flies to strength of warre, he calls his Captaines, he musters his people, he gathers his Chariots, he pursues with all might and maine, till at last both he and his (ouerwhelmed in the sea) receiued the fearfull and finall iudgement of wilfull disobedience. Now then,

Obserue
here how
tearefull a
thing it is
wilfully to
sin against
our owne
conscien-
ces.

then, let all the earth know the good-
nesse of the Lord, and wisely obserue
his loue vnto mankinde for euer. It is
true, *Pharaohs* heart was *Hardened*, and
he with his Nobles, vtterly overthrown.
But before his ouerthrow all meanes
possible that could be, were vsed to win
Pharaoh. Blessing vpon blessing before
receiued; punishment vpon punishment
after inflicted: *Moses* still and againe
prayed for him; *Aaron* euer and anon
perswaded him; the plagues to astonish
him where sodaine and exceeding won-
derfull, the deliuerance to win him, was
present and more miraculous, the In-
chanters confessed, people cried out,
his seruants were offended, Egypt was
almost quite destroyed, the Land of
Goshen was stil vntouched, God againe,
and againe, and still againe was entreated,
and yet *Pharaoh* remained obstinate.
Shal we then say that God *hardned Pha-
araohs* heart? Be it farre from vs: for it is
directly set downe in the 9. chapter, vers.
34. *And when Pharaoh saw the haile
and thunder were gone, he sinned againe,
and hardned his heart: And againe, chap.*
8. vers.

8. verse. 15. *When Pharaoh saw that he had rest, he hardned his owne heart.*

Behold
our un-
thankful-
nes to
God, en-
ioying so
religious
and peace-
able a
Prince.

Oh, I would to God it were onely *Pharaohs* case, and that wee also being Christians, did not abuse the long forbearance and much louing kindnesse of our God. For, now the feare of the storme is ouer, euen one yeere or two; now that our louing God through his vspeakeable mercy hath so sweetly set all in order, that all Nations round about vs stand mazed; now that hee hath settled amongst vs a most happy and religious peace; now that he hath giuen honour, plenty, and rest throughout all the Land; still, still, we dally and trifle with the Lord, according to our priuate humours, and secret Sects: we will not professe the Gospell, except we first condition (as *Pharaoh* did) both with our God and King: with humble hearts wee do not submit our selues peaceably to serue the Lord: For this blessed *Catastrophe*, our soules flame not with thankfull loue, neither (as they ought) breake forth into euerlastiug prayses: Nay, whereas the word of God came ten times to *Pharaoh*,
willing

willing him to let the people of Israel go and serve the Lord, the same word comes an hundred times tenne to our hearts, crying and beating upon us to haue us let go our contentious, our carnall and perverse affections, and yet we never relent at the same. *A mans heart will tell him more then seven Watch-men upon a tower.* We know, we know (every one in his owne bosome) the finnes which we secretly foster, and will not let goe. But as Saint *Paul* exhorteth the Iewes, *Heb. 2. 12.* so I advise you in the name of God, *Take heed, take heed, lest in any of you there be found a false and an euill heart to depart from the living God.* For assuredly, it is a fearefull and bitter thing to carry ever a selfe-will'd and perverse minde, to respect meereely the applause of men, and fading pleasures of this life, so inwardly falling away from God, and losing the blessed comfort of our salvation. O Saviour sweet, and secret hope, turne us that we may be turned, bow our hearts, and the hearts of our seede unto thee, that wee may feare thy iudgements, acknowledge thy good-

*Eccles. 37.
14.*

goodnesse, and stand fast in thy loue for euer.

How men become Hardened.

THE third point is to shew *how men become hardened*: in opening whereof we are to understand, that there are three sorts of *Hardnings*: *Naturalis, voluntarij, judicialis*. The first is by *Nature*, the second by *Habite & Custome*, the third by the *iust indgement of God*. The first is the forgetfulness or dulnes in a naturall man, when he ouer-shootes himselfe, for want of wise obseruation and remembrance.

Marke 6.

Gods children may be blinded in minde, and hardened in heart for a time.

In the sixt of *Marke*, our Sauour Christ fed five thousand men with five loaves and two fishes, a Miracle sufficient to proue vnto his Disciples, that he was the Soone of God. Yet presently after, when he came walking on the sea, and caused the wind to cease, they stood amazed, and did not acknowledge his Diuinitie; for (saith the Scripture) in the 52. verse, They considered not the miracle of the loaves, because *their hearts*

were

were hardned: that is, through naturall imperfection they had forgot it.

Secondly, there is an *hardening* by *habite*, when (through a carelesse security) men do continue in sinne, and take such a custome, as they can hardly leaue. So *Simon Magus*, his heart by custome was so long bent, and set upon couetousnesse, that being conuersant amongst the Apostles, and daily imployed in most diuine and holy actions; yet euen then, his mind and thought still ran vpon money, vpon gaine. This is *habitualis obduracy*, an *hardening* which growes by continuance in sinne. He that is in this case, it stands him upon to gather up his spirits, and strongly to resist sinne, to sequester himselfe oft times vnto deuout and priuate meditations, to ioy in hearing the Word, with reuerence to receiue the blessed Sacraments, especially to be feruent in prayer; for so Saint Peter willed *Simon Magus*, Repent, and pray that (if it be possible) the thoughts of thy heart may be forgiven thee.

Act. 8. 22.

The third and last is, *iudicialis obduracy*; An *hardening*, which proceeds from
the

Rom. 1. 2. 7

the iust iudgement of God. *Cum peccatum sit pœna peccati*; When sinne becomes a punishment to him that committeth it, as *S. Paul* saith, *αντιμιδια τῆς πλάνης*, a recompence of former errours; when the thought is so poysoned, the minde and soule so generally infected, that the Spirit of God is utterly quenched: no light of nature, no private counsell, no publicke exhortation out of the Word, no inward motions of Gods Spirit can prevaile, but he goeth on so long, and is so farre spent, that being past all feare to offend, carelesly he maketh no scruple of any sinne whatsoever, till at length finding in himselfe, no hope of recovery, either God strikes him apparantly with his iudgement, as he did *Pharaoh*; or else by his death he passeth silent to the grave without repentance, as *Dives*; or in this life (as *Judas* did) doth plunge himselfe in the gulf of desperation. This is that *hardening*, which is here meant of *Pharaoh*.

Calvin.

This *hardening* is not all on a sudden; *Non ruimus primo impetu, ut Deo reluctemur*: No man is hardened at the first.

Nemo

Nemo fit repentè miser. Heb. 3. 13. Take heed lest any of you be hardened through the deceitfulnesse of sinne. The deceitfulnesse of sinne, it creepeth like a Kanker-worme, it gathers, it steals upon us; and so under the fore-knowledge of God, men come unto *hardening* by degrees. *Naturalis est ordo, ut ab imperfecto, ad perfectum quis moveatur:* it is a naturall course even in evill (saith the Schooleman) by degrees to come unto perfection. As they that dwel in Gods house, will bring forth more fruit, and then appeare before the God of Gods in perfect beauty: so, on the contrary, the wicked are not *hardened* all at once; but as they offend more and more, so by little and little they grow to the height of sinne, and as the Psalmist saith, *They do fall from one mischief to another.*

Judas was first a cunning *Dissembler*; secondly, hee became a secret *Thiefe*; thirdly, he grew to be an impudent *liar*; fourthly, he proved a bold *Traitor*; lastly, a desperate *Reprobate*.

The diseases of the body, they do not grow at one, and the selfe-same time, they

The A-
quin,

Mat. 23. 17.

Mat. 26. 8.

Ioh. 12. 5.

Mat. 26.

25. 48.

Mat. 25. 50.

Aug. Conf.
fess. 8.

they do first appeare but by riot, and distemperance used long before : so the soule infected with vncleane thoughts, and in youth accustomed to euill actions, at length commeth to the vncurable disease of *hardening*. Saint *Augustine* in the 8. of his *Confess.* doth open this point very plainly.

First, the diuell by concupiscence suggesteth euill thoughts; euill thoughts egge on delight; delight touleth on consent; consent engendereth action; action bringeth forth custome; custom groweth to necessitie; and necessitie in sinning is the fore-runner of death. For example : first, the diuell suggesteth euill thoughts, so he did vnto *Eue*, he wounded her in by tainting her thought, by telling her shee should haue *all knowledge, and be as God* : this euill thought egged on delight, for as appeareth in the first verse, the Apple grew pleasant in her eyes : this delight touled on consent, for then shee tooke of the fruit: lastly, of consent came the action, for she did eate, and gaue it to her husband.

Now when the action of sinne is committed,

mitted, there doth not presently follow
hardening: for if the heart do melt and
shew, if the soule doe give and resolve
into teares of repentance for the same,
then there is no *hardening*. But if from
one action committed, wee come unto
another, and so to the custome and con-
tinuance in sin, then are we snared with
the cords of our owne iniquity, and fet-
tered with this chaine, against the gene-
rall day of Gods judgement. To make
this plaine, I will shew you by seven de-
grees, as it were by seven stayres, how
men do descend into this pit of *Harde-
ning*.

The first step is *importabile*: Sinne at
the first, it is importable, it seemes un-
tolerable to bee borne. One that hath
bee religiously brought up, hath been
accustomed to a milde and honest con-
versation, and hath beene fearefull to
offend; at length, if through bad com-
pany, through his owne weakenesse, and
the allurements of Sathan, he falleth in-
to any foule sinne; at the first it is im-
portable, it doth strike such an horroure
into him, that hee is in a wofull taking,

G

and

Importabile.

and grievously tormented. This we may see in *David*, who having alwaies a tender conscience, loath to offend, yet afterwards overtaken by committing murther and adultery: as soone as he saw what he had done, he was mightily troubled where ever he became, his offence so stucke in his thought, that in 51. *Psalm*. 3. he cryed out, *My sinne is ever before me*, that is continually in my sight.

2
GRAVE.

The second staire is *Grave, heavy*: Sinne being committed twice or thrice it is not as it was at the first, importable but it is heavy. He sorrowes and is grieved, but hee is nothing so troubled in minde, nor afflicted in conscience as he was before.

3
LEVE.

The third staire is *Leve, light*: For he hath used himselfe more often to sinne that which at the first was importable and afterwards heavy, at length becometh light. This appeareth by the chaste woman spoken of in the *Proverbes* who having had some practise in sinne shee maketh no more matter of it, lightly passeth it over with wiping her mouth, and saith, *she hath not sinned*.

Pro. 30. 10.

The fourth staire is, *Insensible*; past feeling: for after that sinne be made light of, and that there bee no remorse nor grieffe for sinne, then they grow past feeling: such were the Israelites, of whom the Prophet *Jeremy* speaketh in his fifth chapter & third verse, *Thou hast smitten them, but they have not sorrowed, for they have made their faces harder then a stone*, that is, they haue sinned so long, that now they are past feeling.

4
Insensibile.

The fift staire is *Delectabile*: when men take pleasure in sinne (as *Salomon* saith) *They reioyce in doing euill, and delight in wickednesse*. Hereof *S. Augustine* saith, *Tum est consummata infelicitas, ubi corpora non solum committuntur, sed etiam delectantur*: Then is the estate of condemnation certaine, when foule sinnes are not onely committed, but are delightfull to.

5
Delectabile.
Pro. 2. 14.

The sixt staire is, *Desiderabile*: when through delight men grow to such a lustome, that they inwardly desire to haue it, so that as *Saint Gregory* saith: *Si nunquam moreretur, nunquam velle peccare desineret*: such a man, if hee should

6
Desiderabile

never die, he would never cease to sinne
for though he did not commit it in a
on, yet still he would desire it in thought

⁷
Defensibile.

The seventh staire is *Defensibile*: *When*
he hath gotten a forehead of Brasse: *Esp*

Psal. 1. 1.

48. 4. (as the Psalmist saith) when
Tyrann doth boast that he can doe
chiefe, *When he sits in the seat of the*
ner, when he doth not onely by hab
desire to sinne, and delight in it, but
he will take upon him to defend it.

Origen.

catu porta mortis, defensio est limen infer
ni: Sinne is the high way to death, be
the defence of sinne is the very next ste
into heil: at this point were the *Idol*
who being reprov'd for Idolatry, in
Scripture saith; they said desperately
We have loved strange Gods, and them
we follow. Again, *they refused to bearken*
and pulled away the shoulder, and stopp
their eares, and made their hearts as
Adamant stone. *Impius cum viderit*
profundum, contemnit: A dissolute life
once growne to the height of sinne, be
comes desperate.

Ier. 2. 25.

Zach. 7. 11

Pro. 18. 3.

Thus sinne, first, it is *importable*,
condly, *heavy*; thirdly, it becomes *ligh*

fourthly

fourthly, *past feeling*; fifthly, *delightfull*; sixthly, *desired*; and lastly, *defended*. Here is *descensus a verni*: these be the staires that leade to the chambers of death, and the steps whereby the reprobate doth descend unto finall destruction. Indeed at the first when sinne is *importable*, and that wee are wonderfully grieved for committing of it, there is great hope of recovery, and hee that so feeling the wound of sinne, doth there stay the course of it, it is an excellent signe of saluation: *Initium salutis, notitia peccati*, the first step of repentance is the first finding out and acknowledgement of sinne. In the second of the *Acts*, when they saw and knew their sin, they cryed out, *Men and brethren, what shall we doe to be saved?* This horror, this troubled minde, it made them seeke for comfort, and so brought them to repentance.

Secondly, when sinne is a burthen unto our soules, so that we would faine be eased of it, there is yet good hope: wee may see it by *Dauid* in the 38. *Pf. 4. vers.* *Mine iniquities are gone over mine head, and are as a burthen too heavy for me to beare:*

bears: the weight of this burthen made *David* in the 18. verse following, to confesse his wickednesse, and to be sorry for his sinne: it made him flye unto God for ease: *O cast your burthen upon the Lord for he will not suffer the righteous to fall for ever.*

Thirdly, when men make light of sinne, surely danger is not farre off: for a three-fold cord is not easily broken, and the third letting bloud in the same vein is exceeding dangerous: but yet there is some hope, for though in the hot chase of our blinde and youthful desires, though then for a time wee count it a light matter to commit this or that sin, yet God may touch our hearts, *Christ* may look back upon us, as he did on *S. Peter*, who denied him thrice; his word may so strike us, that we may come to know our selues, to see in what case we are, to bewaile our infirmity, and to turne unto God by prayer and repentance: *All these things* (as *Iob* saith) *will God work twice or thrice with a man.* But if wee come to (insensible) the fourth staire, so that we grow past feeling, we

Iob 33. 29.

fin

sinne daily and haue no sense of it, if there be no remorse, no griefe, nor dislike of sinne; woe be unto us, *Amos 2. 6. For three transgressions, and for foure I will not turne to Israel* (saith the Lord.) Without the infinite and extraordinary mercy of God we are the sons of wrath, and then followeth this deadly wound of *hardening*. It is a principle in physick, *Gravissimè is agrotat, qui se non sentit agrotare*: If a man be sicke, & know it not, out of question, he is very dangerously and deadly sicke; he that findes in himselfe no want of any thing (as the Church of Laodicea) *οὐδὲν δεῖν ἔχει. I stand not in need of any thing*; This deadnesse, this unfeeling numnesse, it is a plaine fore-teller of death: for example, if a man haue taken a grieuous wound in his body, if it ake, if it pricke and shoote, if it paine him, either it is healing, or else there is hope to heale it: but (as *S. Augustine* saith) *Quod non dolet, non pro sano, sed pro mortuo computandum*, if the wound bee such, that it neuer causeth griefe, if it neuer ake nor smart, undoubtedly it is dead flesh, of neces-

O beware
and sin no
more.

Rev. 3. 17.

August.

sitie it must be cut off.

To commit actuall and presumptuous sins, when a mans owne knowledge and Gods spirit crieth in him to the contrary, these are wounds and grievous wounds unto the soule: and whosoever hath gone on so far, that he doth delight in these sinnes so often, so long, that his minde is never troubled, his thoughts neuer checked, his soule never grieved, surely, such a one (being utterly past feeling) is very neere to this fearefull estate of hardening.

Thus have I shewed how, and after what sort men become *hardened*; not of my selfe, but as Saint *Augustine* saith: *Ligatus teneor non ferro alieno, sed mea ferrea voluntate: velle meum tenebat inimicus, & inde mihi funes fecerat, & consuetudini dum non resistitur, facta est necessitas*: A man becomes *hardened*; hee is fettered, not by any other Chaine, but by the cords of his owne sinne, the diuell by deceit gets power over the will, and so doth snare us, and because in the beginning we did not resist custome, at length it groweth to necessity. This is

the very same in effect set down by Saint Paul in the 4. Chap. to the *Ephesians*, vers. 18. where this manner of *Hardening* is also expressed: first, ἐσκοπισμένοι, the minde is darkened, they cannot rightly discern what to do: then διὰ τὴν ἀγνοίαν, they become ignorant: thirdly, comes in, διὰ τὴν πώρωσιν, when the Soule (for want of heavenly deaw) begins to *wither* and *harden*: fourthly, ἀπαγκότες, *past feeling*: and lastly, given over to *commit all sinne with greedinesse*.

How wofull to be Hardened.

NOW what a grievous and lamentable estate it is to be *hardened*, let it please you with patience to observe a while, and you shall briefly understand.

The comfort of a mans life in this world, it consisteth in the enjoying either of temporall or spirituall blessings. But the strong man having once got possession, when a man is fallen away from grace, and his heart *hardened*, how feare-

fearefall, how mournfull a case it is, it may manifestly appeare in this; for that such men they can haue no true ioy of temporall things in this world, nor any true comfort of the sweet graces in the life to come.

Calvin.

First, concerning spirituall blessings, there is nothing more cheerefull unto man, then the knowledge of his minde; nothing more excellent in him, then the light of his understanding. This knowledge, this light of nature, this understanding and iudgement is utterly extinguished. *Suffocatur Natura lumen, cum ad huius abyssi ingressum accedimus*: The light of Nature is choked, when they once enter into this gulfe of *hardening*.

In man there is a three-fold light. The light of the body, which is the *Eye*; the light of the minde, which is *Reason*, and *Faith*, the light of the soule: by which we discern things *that are not seene*. In the obstinate, *their bodily Eye is full of Adultery, and they cannot cease to sin.*

Eph. 1. 18.
1 Cor. 4. 18
2 Pet. 2. 14.

Rom. 1. 28.

The light of *Reason*, which is the Law of Nature, is extinguished, *Rom. 1. 28.*

Lastly,

Lastly, *Faith*, which is the light of the soule, is wholly blinded: for such cannot see to take hold of the mercies of God, nor to apprehend his comfortable promises, *Heb. 4. 2.* Now if the *Eye*, which is the light of the body; if *Reason*, which is the light of the minde; if *Faith*, which is the light of the soule, be dimmed: if all that light which should be in us, be darkened, *Iustissima pœna ut qui sciens rectum non facit, amittat scire quod rectum:* (saith saint *Augustine*) It is a iust punishment, that he, who (knowing) doth not well, at length should lose the knowledge of well doing: so is it with the *hardened*, (as *Iob* saith) *The light of the ungodly shall be darkened, and the wicked shall become blinde, because they have sinned against the Lord.*

The iudgement of the minde being thus perverted, and *Faith*, which in all stormes and temptations should guide the sterne, being ouerthrowne, there follows a general shipwrack of conscience.

The word of God is said to be sharper then a two-edged sword, it pierceth the very sinewes and marrow, *it divideth the soule*

Heb. 4. 2.

Aug. de lib. arbit. lib. 3.

Iob 18. 5. Zeph. 1. 17.

Heb. 4. 12.

soule and spirit asunder : how wonderfull is it in operation ! how mighty to convince our thoughts ! how powerfull to quicken the soule ! how comfortable to strengthen our faith ! I doubt not but the most here, to their endlesse comfort do effectually know. This Word, this mighty Word, which for piercing operation is resembled to fire, able to soften iron, this Word it cannot mollifie the *hardened*. But as the bright beames of the Sunne doe harden Clay, and soften Wax; and as the sweet drops of raine doe mollifie earth, and *harden* sand; so the heavenly and eternal Word returneth not in vaine, but (by reason of different disposition in the subject) it illuminateth, it melteth the righteous, it obdures and hardens the wicked : *Their hearts being fat, their eyes heavy, and their eares shut, they shall heare indeed, but shall not understand, they shall see and not perceive.*

Esa, 6. 9.

Ezech. 18.
21.

Where the word of God cannot preuaile, there can be no repentance : It is true: the Scripture saith, *At what time soever a sinner doth repent him of his sin from*

from the bottom of his heart, God will put all his wickednes out of his remembrance.

Thereupon many take their pleasure, and glut themselves in sinne, and at last, they thinke to make all good by repentance. Indeed it is true, if they can repent: but they must observe what Saint Augustine saith; *Qui promittit pœnitentis veniam, non promittit peccanti pœnitentiam*: God who promiseth unto every one that repenteth forgiveness, doth not promise unto every one that sinneth, repentance. Repentance is the gift of God: and such as are *hardened*, because in times past they despised the riches of his bounty and grace, his long-suffering and mercy, that did call them to repentance, when they would, they cannot repent: *Rom. 2 5* after hardness, the heart it cannot repent.

August.

If there can be no repentance, then lamentation & teares are bootlesse. Teares they are the bloud of the soule, and the *Wine of Angels*, most pleasing and acceptable in the sight of God. Yet the *hardened*, though they should wash themselves in their owne teares, it will not prevaile.

Bernard.

Nihil

Nihil profunt lamenta si replicatur peccata: teares are not accepted, where finnes are still and againe doubled, *Heb. 12. 17.* *Esau found no place to repentance, though he sought the blessing with teares.*

Heb. 12. 17

Rom 4. 11.

Psal. 74. 14

The holy and blessed Sacraments now presently to bee administred, are pledges of Gods loue, and scales of our saluation. By Baptisme *he breaketh the heads of the Dragons in the waters. Et per Baptismum Caeli ianua aperitur:* And by Baptisme euen the doore of heauen is set open. The Lords Supper it is *Canalis Gratiae, & Lavacrum Anima*, the conduit of Grace, and the Bath of the Soule. What can be more ioyfull, then by receiuing the signe of the Crosse, to fight under the Banner of Christs loue, and to be knit into the Mysticall body of his Saints? What can be more ioyfull then to receiue that pure and princely bloud? the least drop whereof being able to redeeme a thousand worlds, may rest assured it is a full and perfect satisfaction for all my finnes: so that if my body hath sinned, his body hath made amends: if my soule hath sinned, his

soule

recca. soule hath made a recompence; and
pnes therefore both body and soule are his,
. 17. and so wee firmly and fully settled in a
ough Christian ioy for euer.

ments These holy and heauenly Sacraments
, are are not effectuell in the obstinate. *Iudas*
four notwithstanding hee was a Disciple of
b the our Saviour, and that blessed hand
it per (which after, for his sake, was nailed on
d by the crosse) did reach him the bread of
en is life: yet he was so *hardened* with secret
ana sinne, and a traiterous disposition, that as
con soone as he received the sop, the Diuell
the entred into him, tooke full possession of
then him, and so brought him to a most feare-
full end.

Ioh. 13. 27.

ce, to Prayer, what marvellous thing hath
loue it brought to passe! and indeed what
body greater comfort can there be to a distres-
ioy sed minde, then to open our griefe, to
since poure out our complaints, and ease our
being wounded hearts, by making our moane
ds, unto God by faithfull and humble pray-
& fa er: yet in those that are *hardened*, pray-
if my ers of themselues are fruitlesse. *Iob. 9. 31.*
made God beareth not the prayers of sinners;
his that is, of such as retaine a will to sinne:

David

Psal. 66. 16.

David saith, He that inclineth his heart unto wickednesse, God will not heare his prayers.

Ier. 7. 16.
11. 14.

To hope in the Prayer of others, that also is in vain, Ier. 7. 16. Because you have done these things, & I spake unto you, and you would not heare, therefore thou shalt not pray for this people, nor lift up cry, nor intreate me, for I will not heare. Though Noc, and Iob should intreat me, though Moles and Samuel should pray unto me, yet will I not heare, neither be intreated. In the 15. of the Proverbs, and 15. verse it is said; A good conscience is a continuall feast. Assuredly if a man have all earthly blessings which his heart can desire, if he waxe never so warme and wealthy, yet if he be at warre with himselfe, if he bee stung with the guilt of his owne thoughts, what comfort, what ioy can he have?

Pro. 18. 14.

The spirit of a man may beare his sicknesses or infirmity, but a wounded conscience who is able to indure it? Contrariwise, peace with God, peace of conscience, and quiet rest of soule, it is the greatest comfort that man can enjoy upon earth.

Sain

haint Augustine calls it, The beautifull
temple of Salomon, the Garden of Para-
dise, the golden bed of rest, the ioy of the
angels, the treasure of the great King, the
mercy-seat of the Cherubines, and the
Tabernacle of the holy Ghost. This peace
the hardened can never be partakers of.
Their grieve is doubled with mourning &
remembering things past, and it is plainly
said, There is no peace unto the wicked.

Wis. 11.10.

Esay 48.22

Hope is the treasury of all spirituall and
heavenly blessings, in all wants & misery
it is the safe and sure Anchor of the
soule; for, by hope we are saved: but the
hope of the ungodly is like the dust
blown away with the winde. They forecast
unto themselves cruell things, and their
thoughts are like the flights of a bloudy
and vanquisht field, where all hope and
comfort lyeth slaine.

Wis. 17.10

Now when the soule thus affected, is
not at peace with God, but given over
to finnes, remaines in the state of con-
demnation: all temporall blessings,
which are comforts to Gods children,
they doe increase our condemnation.

Riches (we know) are the good bles-
sings

H

sings of God, but to such as have no faith in their conscience: otherwise as *Iob* saith in his 15. Chap. 17. verse; *If his face be covered with fat, & that he hath such callops in his flankes, that in abundance and prosperity he forgets God: Da legitimus sed non sanctum usum*, he giveth a lawfull and outward, but not a sanctified use.

Wild. 12. 13

Sleep is sweet unto every man, but the minde secretly wounded with sinne, is afflicted with fearefull dreames & visions in the night. *The wicked that have lived a dissolute life, they are tormented with their own Imaginations*, as *Iob* saith *The terrors of God do fight against them*.

Mirth and chearfulnesse the Wise man saith, *They are the reioycing of the heart, & prolonging of the life*, *Iob* 14. 22. *The sinner while his flesh is upon him, he shall be sorrowfull; while the soule is within him he shall not cease to mourne*, *Prov.* 15. *Even in laughing the heart is sorrowfull, and the end of that mans mirth is bitterness.*

Now if the estate of the hardened be such, that the light of the minde and soule bee wholly darkened, if the word

of God cannot pierce them, if having made shipwracke of conscience, their heart it cannot repent, and so neither Sacraments nor teares be availeable; I, their owne prayers cannot be heard, and others are forbid to pray for them; if their sleepe be fearefull, their laughter inwardly mournfull, their riches cursings, their hope utterly forlorne, and they can never enioy any peace of conscience, or quiet rest of soule; iudge you, whether it had not beene better such a man had not beene borne, or being borne, had presently beene flung into the bottome of the Sea, and drowned in everlasting forgetfulnesse. For (alas) when God is become our enemy, who is able to enter into combat to match with the wrath of the Lord of Hosts? When a mans owne heart doth condemne him, who is able to put to silence the voyce of desperation?

O happy is he that sinneth least; next, hee that returneth soonest; but most fearefull is the estate of him, who like Pharaoh, is given over unto *Hardening*. For he that is once come to this passe,

H 2

that

Rom. 1. 28.
1 Tim. 4. 2
Zach. 1. 12.

that as *Ieroboam*, he hath sold himself to commit sinne, *his minde reprobate*, *his conscience seared*, and *his soule frozen in the dregs of sinne*; then though he weep and lament with *Esau*, though he would restore that which he hath wrongfully gotten, with *Judas*; though he doe gird himselfe in Sacke-cloth, and walk softly, as *Ahab*; though he doe pull the men of God, to comfort him and pray for him, as *Saul* did; though he doe mourne like a Dove, and chatter like a Crane; though with the Pellican, he do send forth shrill and fearefull cryes into the ayre, yet all this will not helpe: (woe alas) there is no recovery *Ier. 13. 22. Can the black. Moore change his skin, or the Leopard his spots? then may they do good, who have accustomed themselves to do evill.* Οὐδὲν μεταμῆναι πικρὸν αἰεὶ ἵσθαι: *He that hath hardened his hart can neuer be cured.* Habituali in malo sūt impenituri. *Their thoughts can neuer be alterd. Their stony harts cannot become flesh. They have denied the power of salvation: they haue despised the spirit of grace, and though they seeke the blessing with teares, they can find no place to repentance.*

This

Ier. 13. 23.

Arist. eth.

7. c. 7.

Tho. Aqu.

Wis. 12. 10.

Ecclus 17.

14.

Heb 10. 26

Heb. 12.

17.

This is a lamentable estate, this is a fearefull iudgement, for man to be left unto himselfe, giuen up to Sathan, and to be forsaken of God for euer: from this estate, the Lord for his endlesse mercy deliuer us.

The Remedy.

TO eschew this gulf, and to auoid the danger of this *Hardening*, either we must cut off and stay the course of sinne in the act; or else wee must resist it in the beginning, and stay it in our thoughts. It is an excellent saying of *S. Ierome*, *Ibi maxime oportet observare peccatū, ubi nasci solet*: Both in sinne, and also in curing the diseases of the body, it is the chiefeest point to obserue and finde out where the malady first tooke beginning: it is plaine, sinne first budded in the thought; and thereupon *S. Ierome* calls it *primogenita Diaboli*, the diuels darling, or first begotten. Sathan dares not tempt any unto murther, treason, or any such grienous sin, unlesse he

send an evill thought before, to try whether he shall be welcome.

The Philistines will not venture till *Dalilah* hath wrought the feate: as shee with *Sampson* never left fawning, and creeping into his bosome, till by consenting unto her, he lost both his strength and his eyes, and became a Mil-horse for the Philistines: so evill thoughts they allure and toll on so long, till the light of the understanding being blinded, Sathan that foule Philistine, sets them such a grist to grinde, as they must pay the losse of eternall life for the toul.

Philo.

The Philosopher said truly, ΕΘΟΣ ἀρχεται μὴν ἀπὸ τοῦ μικροῦ: Cus-
tome ariseth of very small beginnings. And though it seeme a small matter to lend the divell an evill thought, yet the Wiseman saith in the 13. of *Wisdom*:
Evill thoughts separate from God: Cogitationes male dum ludunt illudunt: Evill thoughts while they dally they doe deceiue. As the streame in the River *Jordan*, doth carry the fish swimming and playing till on a sodaine they fall (*In mare mortuum*) into the dead Sea; where,

Bernard.

Iosephus
li cont.
Apionem,

by

by reason of the Brimstone, they presently dye: so, many suffer themselves to be carried away so long with vicious thoughts, and wicked imaginations, that on a sudden the powers of the minde be grievously infected.

The eye is *fenestra mentis*, and many times ere ever we be aware, *Death stealeth in at the window*.

The eare, *Iob* calleth it in his 12. chapter, the taster of the Soule; *As the mouth tasteth meat for the belly; so the eare tasteth words for the soule*. He that hath a wicked eye and an unchaste eare (as *S. Peter* said of *Simon Magus*) his soule will soon be brought to the gall of bitternesse.

Therefore wise men may hereby iudge, how carefully, how providently the education of youth (especially of the nobler sort) ought to be respected. How *Flattring Parasites*, and *Prophane iesters* ought to be warily shunned. Alas, the minde and disposition of youth, at the first, is like a sweet and bright silver dish, you may put in it what you please; but if through vile Atheists and dissolute company, the affection bee once led

H 4

away

Ier. 9. 21.

Iob 12. 11.

Plinius.

Profecto in oculus animus inhabitat.

Aurum ac lingue in gens periculum.

Would
God this
were truly
considered

Iob 36.14.

Chrysost.

way, and the disposition infected, woorth that company, for the infection of sin taken in tender yeares: *Iob* saith, *the soule dyeth in youth*. As cloath stained in the wooll doth never lose the colour, so the staine of sinne taken in tender yeares, will hardly or never bee taken out; nay, that which afterwards discretion and yeares doth know and iudge in it selfe most hatefull, *διὰ τὴν πολλήν νου κακῶν συνήθειαν παρ' ἑνὲν ἀναγκάζεται* by evill custome hee is enforced to put the same in practise whether he will or no. In the 9. of *Marke* 21. verse, the foule Spirit which kept possession from a childe, could not be cast out by any other, but onely by our Saviour. *Iob* made a covenant with his heart, and *David* prayed the Lord to turne away his eyes from beholding vanity: every good man ought to labour and strive with himselfe to quench his desires, to checke his thoughts, to beate downe and keepe under his affections, that though he doe sinne sometimes of infirmity, yet it may never generally infect the minde, it may never be settled in the thought.

There

There is no sacrifice more acceptable unto God, then the nipping of a Serpents head: therefore as *David* speaketh of the children of Babylon, *ad petras illidere*, to dash their braines against the wall, while they are yong; so the best way to prevent *hardening*, is to nip sin in the head at the first, to kill the strength of it in our thoughts.

Psal. 137. 9.

Now if God do not strengthen us to overcome sinne in the thought, the next way to shunne *hardening*, is to stay the course of it in the act. For, God will wound the hairy scalpe of such as goe on still in their wickednesse. *Parvus error in principio, maximus est in fine*: A small scape in the beginning, many times proves a mischief in the end. *Consuetudo peccandi tollit sensum peccati*: the custome of sinne takes away all feeling of sinne. As he that is stung with a Viper, is so deadly benumbed, that he feesles the sting of nothing else: so he that hath taken a custome of offending, never feesles the infection of any sinne, though it ranke never so grievously. In the 69. *Psal.* 16. verse, *David* prayeth, *O let not the pit shut*

Psal. 68. 22

shut

shut her mouth upon me! To sinne, is to fall into a pit: but to take a custome in sinne, is to cover the pit, and damme it up, that we shall never get out againe.

Aug. in
Phl. 3.6.

Consuetudinem vincere dura pugna: (saith *Augustine*) It is a difficult thing to overcome custome. For in all humane things, *ἡθὺς τυραννίς*: Custome is the most intollerable Tyrant. *Horatius* the Roman being to fight with three enemies at once, did single them out, and then slue them one by one: so, the force of sinne is to bee cut off in every severall action, lest by gathering strength it overthrow us. *He that trusteth in his owne heart, is not wise.* In this case it is good for a man to suspect his owne heart, to call his owne waies to remembrance, to take sometimes a survey and view of the manner of his life and daily actions; and if he finde in himselfe that God hath suffered him so far to be tempted, that hee is fallen into any foule offence, which he knoweth is directly both against God, and his owne Conscience, then presently to bestirre himselfe, never to suffer his eyes to sleep, nor his eye-lids to slumber,

Pro. 28.16

till

till hee have poured out his heart unto God, and made bitter lamentation; craved pardon with repentance, and vowed by Gods assistance never to offend in any such sort againe: otherwise, if lightly he passe it over, and so go on, as *Metbridates* accustomed his body so much to the receipt of poyson, that at length no poyson would worke on him; so, hee that hath once taken in with the custome of sinne, shall at length come to that passe, that the greatest sinne that is, he shall never feelee it: *Omne peccatum vilescit cōsuetudine, & fit homini quasi nullum*: The greatest sinne by custome comes to bee accounted nothing. When the body is sore hurt and wounded, there is no dillying off time, but presently it must bee looked to; so, when the soule is wounded, wee must not deferre to turne unto the Lord, but flie unto him with importunate prayer, with a broken and mournefull heart, for feare the wound do fester inwardly, and so there be no recovery. I make it plaine by example thus: If a man take in the Spring three or foure Plants, and set them altogether at one

Aug. in ser.
4. in adu.
Dom.

one time, if he come by and by, or within a while after, he may easily pull up one of them; if hee stay a fortnight, or a moneth, he may pull up another, but it will be somewhat harder; if hee stay a yeere or two, till it settle to take root, then hee may pull and straine his very heart-strings, but his labour is lost, he shall never be able to pull it up. One sin, one offence, if we labour to pull it up in time, it may be forgiven, it may be taken away; if we let it go on to two or three, with unfained repentance, with bleeding teares, with uncessant out-cryes unto a gracious God, they may be raced out and wiped away, but with greater difficulty: at length, if a man give himselfe unto sinne, so that it take deep root in the heart, and be settled in the soule, he shall never be able to pull it up, nor arise from the death of sinne.

Application.

TO draw then to an end; forasmuch as God desireth not the death of any

any sinner; but most lovingly offereth his grace: and meanes of salvation unto all: seeing sinne doth proceed from our own vile concupiscences, and wee never striving to stay the course of it in our thoughts, doe secretly fall away: seeing by degrees against their owne knowledge, men doe wound their soules with many actuall sinnes, and thereupon God doth with-hold his grace, and so forsake them; and this forsaking is such a forlorne estate, that *Iob* saith, chap. 12. 14. *God shutteth a man up, and he can never be loosed;* O how devout ought we to be in prayer, thereby to kindle in us the heate of Gods Spirit? How devout in sweet and heavenly meditations, to stir up in us the good graces of God? how diligent to shew the fruits of our faith, ever-stirring in the workes and labours of our calling; giving no advantage to our adversary? how carefull when wee heare the word of God, to doe it with an humble spirit, with great reverence, thereby to keepe a tender heart, a minde and cogitation that may easily bee touched with remorse? how desirous, and
secretly

secretly ioyfull, at this holy time, to prepare our selves to the receiving of the blessed Sacraments; to have our hearts stripped of worldly vanities, to call home our affections, to appease our thoughts, and so peaceably to bathe our Soules afresh, in the precious bloud of our everlasting Redeemer, that so feeling our selves, as it were newly created againe, soule and body, heart, hand and tongue, may never cease to sound praises unto him, who doth never cease to renew his mercy unto us?

The holy and Kingly Prophet *David*, hee is a worthy example, for this Royall presence, set him before your eyes, and observe the whole course of his life.

How sweet and milde was his spirit, in forbearing to take revenge for himselfe? how couragious and invincible his Faith when it stood in the quarrell of Gods honour? how deerely affected to his people, when he said to the destroying Angell, *Not these sheep, but it is I that have offended*? what melting and kinde affection did he shew towards *Jonathan*, and

and those whom hee loved? what a
mournfull and repentant heart, when
he knew that he had offended? how full
of divine meditations to better his
thoughts? how frequent in prayer,
flowing from him as a continuall stream?
how ioyfull in Gods service, *dancing be-
fore the Arke?* how reuerend in Gods
House, *kneeling and bowing* in the Tem-
ple before all the people? what a thank-
full heart, *in offering to build a glorious
Temple to the Lord?* what an humble
minde, saying, *What am I, and what was
my Fathers house, that thou hast brought
me hitherto?* what a chary and tender care
of Gods glory? wheresoever he became?
how abundant in praises & thanksgiving,
calling every member of himselfe, and
all the creatures both of heaven and
earth to make one quire in setting forth,
singing, and sounding the everlasting
prayses of his God? But why did *David*
thus? to what end was all this? That hee
might be sure still to hold fast by God, to
be entirely knit unto him, by all meanes
possible to retaine his love, for feare lest
God having raised him to the height of
renowne,

1 Chron.
17. 16.

renowne, delivered him miraculously out of many imminent and bloody dangers, and so set a Crowne of blessings upon his head: if *David* should have shewne unthankfulnesse, any contempt, or the least neglect of his love, a mighty and icalous God, he also upon iust cause might have withdrawn his love, and laid all his honour in the dust againe.

Psal. 119. 15

Now therefore, with all humblenesse and duty I intreate you by the tender mercies of Iesus Christ, and in the Name of the living God, I challenge every Christian, which hopes for any joy in the life to come, take heed of actual and presumptuous sinnes, in no case let them *have dominion over you*: doe not wound your souls (as *Pheraoh* did) with wilfull offences against your own knowledge: try & examine all your thoughts, how and wherein they stand affected, and above all, grieve not the blessed motions of that comfortable Spirit, which keep the very *life* and *being* of the soule.

To conclude, let all slanderous mouthes bee stopped, all the factious Schismatickes in the Land ashamed, in behol-

holding your Christian and Princely
example: continue still to bee lovingly
and kindly affected one towards ano-
ther: celebrate this holy time in a true
religious manner. Sanctifie the ioyfull
beginning of this new yeeres reigne
with new devotion unto God: lay all
your Honours downe at the foot of
the Altar: receiue the holy Sacraments
pyntly together, and so bee faithfully
in love, and in one head Christ Je-
sus: goe cheerefully on, delight still in
doing good: and the Lord God of our
Fathers increase in you good desires,
giue you zeale to performe them, con-
firme unto you, and to your Seede, all
his good promises, and unto every one
of us present here, grant pardon for of-
fences past, giue us comfort and strength
in temptations to come; change all our
courses more and more to a better course,
even for his blessed Sonne Christ Iesus
sake; who with the Father and the
H. Ghost, be blessed and pray-
fed for ever. *Amen.*

FINIS.

I

THE



THE THIRD SERMON.

The Churches Sleepe.

CANT. Chap. 2. vers. 7.

I charge you, O ye Daughters of Ierusalem, by the Roes & Hindes of the field, that ye stirre not up, nor waken my Love, untill she please.

FOR the readier and more perfect understanding of this Verse, it shall bee requisite, very briefly, to set downe the order in placing this Booke, the Title, the Subiect matter, and so consequently the Occasion whereupon this Scripture is inferred.

Touching the place and order of this

this Booke: in the *I Kings*, chapter 6.
 King *Salomon* in building the materiall
 Temple, hee framed three Courts: the
 outermost, a great & large Court, for the
 common people: next to that, an inner
 roome for the Priests and Levites: and
 last of al, *Sanctum Sanctorum*, the holiest
 of holies, onely for the High Priest to
 enter in. The same *Salomon* in building
 up the spirituall Temple of thy Soule,
 hee hath likewise framed three courts.
 First, the Booke of *Proverbs*, as a great
 and outermost Court, wherein common
 people, and all sorts of men, may learne
 the civill and godly course of manners
 & discipline; next to that, *Ecclesiastes*, or
 the Booke of the Preacher, as an inner
 Court, leading us on further, and teach-
 ing us to contemne the world: last of all,
 he brings us into *Sanctum Sanctorum*, to
 this *Song of Songs*; wherein not every
 one, but such as are conversant in diuine
 mysteries, and delight in heavenly con-
 templation, they may here behold the
 sweet & mysticall coniunction betweene
 Christ and his Church, betweene God
 and the Soule.

1 King 4.
32.

For the Title. As there is *Sabatum Sabati*, & *Sabatū Sabatorū*, so *καθ' ἑξῆς* that is called the *Song of Songs*. The *Song of Songs*, for that it is sung to the King of Kings; the *Song of Songs*, for that it containeth the highest mysterie of all mysteries; the *Song of Songs*, because, of a thousand and five Sonnets which *Salomon* did endite, of them all this is most divine, most excellent. For it concerneth not any particular occasion, as the songs of *Moses* and *Debora*, but the publike and flourishing estate of the Church: and thereupon, for the excellencie, the ancient Fathers have called it, the heavenly treasure, the hidden *M A N N A*, and Paradise of the Soule.

Plin lib. 8.
cap. 25.

In the *Matter* or *Subiect*, the holy Ghost by sweet & comfortable Allegories doth lively & affectionately expresse the holy and perfect loue betweene Christ & his blessed Spouse. So as *Pliny* writeth, *That the Bees do make the outermost part of their combs with the basest hony, but doe inclose the finest and purest hony within*: So, the outward duties of

Reli.

Religion, they are contained in the Morall precepts of the *Proverbs* and *Ecclesiastes*, but the diuine and heauenly mysteries, betwixt Christ and his Church, they lye hidden, and are closely couched in these Parables.

The *Occasion* whereupon this Scripture is inferred, is ths the holy Spouse, the Church of God, being in this world as a Lilly amongst Thornes, and as an Apple-tree in the wilde Forrest, that is oppressed with enemies, molested with Schisme, Contention, and Heresies, shee doth long to inioy the blessed presence of Christ: at length under the peaceable and glorious reigne of King *Salomon*, comforted with his gracious Spirit, shadowed under his protection, & satisfied with his loue, with quiet rest of heart, and much content of minde, shee taketh her repose, and peaceably falles asleepe.

2 and 3. v.

Honorius.

Whereupon, as Saint *Bernard* saith, *Christus dignatur esse custos ac vigil Spouse*: Christ vouchsafeth to become the Brides watch-man or keeper. Alluding therein to the manner of marriages

Scholiast.
Theocriti
in Epitha-
lamium.
Helene.

Chap. ver.

2 7

3 5

8 4

in those times, whereat were used to be sung two kinde of verses, *κατακοιμήτικον*, and *ἐξεγέρτικον*, euening verses to bring asleepe, and morning verses to waken the Bride.

But Christ in ardent affection and tender care ouer his Church, in three seuerall places hee giueth this great and solemne charge, that his Spouse now being asleepe, his Church being now in blessed rest & prosperitie, no man waken her, no man cause any stirre or trouble to be raised.

I charge you O yee daughters of Ierusalem, &c.

In these words there is a *Præcipe Christianis*, an high Commission granted out for to establish and settle the good estate and peace of the Church. Wherein are to be considered,

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Aug.

a wise man who doth entirely loue him.

Lastly, Authority is required, for *Et si meliores sunt quos ducit amor, tamē plures sunt quos corrigit timor*: The better sort are wonne by loue, but the greater number are overcome by feare. Hee that giueth this charge, it is our blessed Saviour, so saith the spouse in the next verse, *It is the voice of my welbeloued*: it is hee against whom for his Wisdome to direct, for his Loue to comfort, for his Authority to punish, there is no exception to be taken, for *Dominus loquutus est, & ego adiuro*, they are all one.

Soro maior.

Gen. 24.3.

And whereas hee beginneth with a charge, we are to obserue the Dialect and Acrimonie of the holy Ghost in charging. For, *adiuratio est iurationis quoddam genus*, this adiuration and charging is a kinde of swearing. So, that as *Abraham* caused his seruant to sweare, and then charged him not to take a wife for his sonne of the women of *Canaan*, so here is an oath of Canonically obedience required, that no man affiance himselfe to any schismaticall or hereticall Church, but onely the true Spouse of Christ, hee

must

must be as the loving Hinde, and pleasant Roe in thy sight to delight in her loue continually.

Pro. 5. 19.

The words of Gods Spirit they are not *otiosa supplementa verborum*, not as Iob saith, words of the winde, but where the holy Ghost falls on charging, without question, there is some weighty matter in hand; and therefore in regard of the Person, who doth adiure and charge, when the assembly is broken up, this Charge must be thought upon to be performed.

Iob 6. 26.

Daughters of Ierusalem.

THE Persons to whom this charge is directed, are the *Daughters of Ierusalem*, that is, by the iudgement and consent of all Interpreters, to the *Magistrates* and the *Ministers*, especially to the holy Priests, who are attending upon the Church, as waiting women on a Queene, or as louing daughters upon their mothers.

They are named *Daughters of Ierusalem*;

Arist. de
ge. 4. cap. 3

Ierusalem ; because τὰ μὲν θήλια μάλλον τῶν
μήτερι: Daughters in their qualities resemble
their mother. *Ierusalem* by *David* it
was made μητρόπολις, the Mother Citie in
all *Iudea*: in the 12. of Revel. she is said
to travell in birth: and in the 4. to
Galathians 26. it is called μήτηρ παντὸς ἡμεῶν,
the mother of us all; a plaine Periphrasis
of the Church,

Iosephus
Antiquit.

Ierusalem, as appeareth in the 18. of
Ioshua, 28. it first tooke the name of *Iebus*
the sonne of *Chana*, and was called
Iebus: after it was enlarged by *Melchisedech*,
and called *Salem*, which signifies
Attonement, or the vision of peace; *Heb.*
7. and 2. *King of Salem*, that is, *King of*
Peace. Thus then *Daughters of Ierusalem*
are to be understood, Daughters that re-
semble their Mother, Daughters of
Peace. What? and is it to bee feared,
that *Ierusalem* shall be disturbed of her
owne Daughters? they that professe
themselves to be children of the holy
Citie, and should continually pray for
the peace of *Ierusalem*, are they such stir-
rers, that they must be charged? yea ve-
rily: the holy Ghost knew right well,

both

both how and to whom he spake. For, *ἐκ τῶν αὐτῶν*, even from among your selves shall men arise speaking perverse things, and seeking to draw Disciples after them.

Ag. 20. 30.

When the divell saw his Temples forsaken, and his Oracles put to silence, hee devised this as a speciall supply, to haue alwaies his agents in or about the Church, *Qui sub vocabulo Christiano, doctrina resisterent Christiana*, Who under the title of a Christian name, might ever be ready to resist the Christian doctrine. *Inimici hominis domestici eius*, our owne calling and Country-men are our most unkinde and cruell enemies. Had not diuers of us, like unnaturall Children, shaken off that reuerend obedience due to the Church our mother, but had shewed our selues (as here we are named) *Daughters of Ierusalem*, the holy Spouse of Christ had neuer beene so wounded at the heart, nor her patrimony so boldly beene made a prey to sacrilegious Atheists.

Aug. de ci-
uit Dei
lib. 18.
cap. 51.

Whereas we should preach Christ Iesus crucified, that is, reconciliation by his blood,

bloud, holy life, repentance, and good workes, Christian Charity, and such like, still there is much ado, about such points as make not to the furtherance of the people in good life and devotion, but to the overthrow of the state Ecclesiasticall, and to the disturbance of the Church of God.

It is a wofull of-spring, when the birth of the childe is the death of the mother. If *Itis* run to his mother *Progne*, and bee betrayed in her bosome: if whē the child aske bread, the father give him a Scorpion; if the Physitian minister poison; if there be no succour in the Iudge, *Contra solitudinem & inopiam*; if one truth be not generally raught of us all, *et locū ubi consistat reperire non potest*; if still there be a difference made between the *Reformed* and the *Formalists*; & affirmed, that the *Reformed* though they lose their livings, yet, they will keepe a good conscience, but the *Formalists* will euer be of the same religiō the king is of; if when wee celebrate the Lords Supper, wee play (as they say) a pageant of their owne, and make poore sillie

soules

soules beleewe they have an English Masse; if Church-men affirme, that our Church hath in it still, so many black markes, that the naturall children of the Church cannot discern it; what hope can be conceived that the blessed Spouse shall ever attaine unto any settled and ioyfull est? The people in all ages, they have ever delighted to heare of the faults & frailties both of their governors and of their Teachers; it hath euer been laughing cheare to the ignorant multitude, to see strange innovations, change in the course of Religion, and men of the Church at variance and contention: yet all this is not sufficient to advise, but still, even upon no occasion, diuers are ever troubling the state, and murmuring against the government established.

Our Saviour Christ hee directeth this charge especially unto us, & calleth us *Daughters of Ierusalem; Pie blanditur, ac suauiter allicit, daughters* for love, *Ierusalem* for peace: teaching us thereby humility, obedience to the Christian Magistrate, peace, lowlinesse, and submission

Bernard.

Gal. 5. 15.

submission to the Church our Mother : so that if wee doe ioy in the prosperitie of our Country, if wee doe long after the flourishing estate of the Church (aboue all others) wee must be knit together in unitie and peace. *For if we bite one another, we shall be consumed one of another.*

Cant. 3. 9.

Surely, the Lord is with King *Salomon*, God is with our King; hee hath giuen him wisdome, riches, and honour, he hath built him a glorious Palace, the timber is of Lebanon, the pillars of silver, the ornaments of gold, the worke doth prosper in his hands, & there remains nothing but that *it may be pased through-out, with the lone of the daughters of Ierusalem.* Therefore you that be Magistrates, Parliament-men, flowers of the Land, & ornamēts of your Country, here also called *daughters of Ierusalem*, do you by all good meanes procure the peace of the Church, giue no encouragement to humorous men; doe not fauour their disorderly proceedings; winne them by your authority: perswade them in your loue to peace and conformitie. It is said

of Saint Cyprian, that with teares he bewayled those, who in the time of persecution denyed Christ; much more is their contempt and perversenesse to be lamented, who in the time of the Churches prosperitie doe wilfully forsake Christ: for what is it else to forsake Christ, but without iust cause, without any sure ground, to forsake that blessed calling, whercof before God and men, before Saints and Angels, they haue made publike profession in the Church.

Is this integritie? is this humblenesse of minde, and an heart truely knit and devoted unto God? No verily. *Is in amore Dei maior erit, qui plurimos ad eius amorem trahit*: That man shall bee accepted most in Gods loue, who doth win most to the holy loue of God. It is a blessed thing to be euen a dore-keeper in the house of God: and it favours of an humble minde, of a sweet spirit, to become all things to all men, by all possible meanes to winne some. Thus did Christ teach in his life, and thus did he perform in his death, *Perdidit vitam potiùs quam perderet obedientiã*. But if it be so,

Greg.in
hom:

Can. 2. 15.

Ezra 7. 26.

Iohn 3. 35.
Chrylost.
Theodo.

so, that nothing can prevaile with these men, and that they will needs leave off to be *Daughters of Ierusalem*: then here is not onely a charge given to forewarne them by word, but in the fifteenth verse there follows an attachment. If *I charge* will not serve, then *take us the Foxes, that destroy the vines*, must follow: If *Aarons rod* cannot sway, *Moses* must sting: *Fitches are to be beaten with a staffe, & Cummin with a rod. Who soeuer wil not do the Law of thy God, & the Kings law, let him haue iudgment without delay.* S. Basil saith that a Magistrate is *as maye* without bowels and compassion, who suffereth disorders in the Church unpunished. Divers questions beginning onely to arise betweene the Disciples of Saint Iohn and our Saviour, holy writers have this obseruation, that God in his wisdom, did suffer the death of Saint Iohn to hasten, that there might be no sects nor diuision in the Church.

Very loth have I ever beene, to be scene at any time to meddle in the troubles of the Church, and therefore (the Lord knoweth my heart) I speake

not

not in bitterneſſe, to exaſperate any mans
 thoughts againſt them. But in this caſe,
 who is offended, and I burne not? By la-
 mentable experience do I know, what
 ſtrange and woſull effects, theſe diſorde-
 red courſes have brought forth. Divers
 in whoſe vertuous and lovely ſocietie
 my heart hath often ioyed; and ſome,
 for whom nature would cauſe a man to
 cry out (Would to God I had dyed for
 thee my brother) ſome of theſe have for-
 ſaken both friends and countrey; and
 others (men of excellent parts in humane
 learning) whereas they had purpoſed to
 take holy orders, by reaſon of theſe con-
 ventions, they fell away, and imbraced
 this preſent world. Therefore in thoſe
 things which concern the glory of God,
 the peace and proſperity of the Church:
Optima legū inſtitutio, ut non ſolum ſint,
ſed et latis pareatur: As it is a bleſſed
 thing to have begun well, ſo it is the
 crowne of glory to perſevere in well do-
 ing, to perſiſt by all good meanes, that as
 much as poſſible may be, from the Or-
 ades to the South ſeas, from the Iriſh
 Pale to the Weſtern bounds, there may

Plutarch.

Divus Hi-
lar li cont.
Const. Au-
gust.

be one publique, perfect, and Christian peace amongst us: for feare lest as by the discord of the *Arrians* innumerable people fell away from Christianity to Gentilisme and Infidelity, so by reason of our discord, they never cease to fall away, as fast to Atheisme and impiety.

Roes and Hindes.

OF the Persons you have heard, now comes in the charge it selfe: where in first we are to consider the *Manner*, which is very sweet & proper. For being in the fields, and alluding to shepheards according to the renour of the *Cantick*, he doth charge by the *Roes* and *Hindes* of the field Why we should be charged by *Roes* and *Hindes* (such a strange kind of adoration) & what is meant by this there is great variety of interpretations amongst all writers. In the original tongue *Tzeboah* and *Ailoib*, the Hebrew words they do signifie *exercitus* & *virtus* whereunto the *Septuagints* agreeing do translate it *ἐν ταῖς δυνάμεσι καὶ ἐν ταῖς ἰσχυρίσιν*

οἱ υἱοὶ αἰγῶν. O ye Daughters, I charge you by the royal armies, and strength of the field.

Aponius in his fourth book saith, we are adiured by *Roes* and *Hindes*, for example sake, *Quod horum est amor ardentissimus*, because of all other beasts their loue in feeding, and keeping quietly one with another, is most peaceable and affectionate. *Per Hinnulos & Capreas*, that is, saith *Rupertus*, by the holy Patriarks, *Abraham*, *Isaac*, and *Iacob*, who in their generations were men of peace. *Thomas Aquinas* he expoundeth it by the holy Prophets & Apostles. *Lyra* saith, we are charged by *Roes* & *Hindes*, for that these Beasts are enemies to poison, and fellow-helpers against such as hurt them.

Aponius.

Rupetrus.

Tho. Aqu.

Lyra:

Bea. Ser. 53

Beza.

Hugo, Car.

S. Bernard he adiureth by the holy Angels, who are as swift as *Roes* and *Hindes*. *Beza* (whose exposition is very good) he saith the Spirit of God doth call the very dumbe creatures to witnesse against stirrers in the Church. Some expound *Roes* and *Hindes* to be the chiefe theologicall vertues, adiuring us by our Faith, Hope, and Charitie. Others they

Hierom. in
per ea que
ijs chara
esse novit
& amabilia

Venerable
Beda.

Plin li 8.
c p 53.

Iay we are adiured *amore quo tenemur Sanctis*, by that love and reverent dutie which we do owe to the Saints and reverent Fathers of the Church. To be short, *Gregory, Gorrhan, Cassiodore, Ambrose, Origen, Honorius, Anselmus, Angelomus*, almost every Author doth differ in his exposition. So that as the Poet cried out, *Quid clamem? quæ fata vocem? quæ numina poscam?* So all Authors are at a stand, and cannot tell, either in heaven or in earth, or amongst the creatures, what to call to witnesse, that they might sufficiently charge. But that they might be sure to make all men fearfull to stirre, or trouble the Churches peace, everie one doth adiuire by that which in his severall iudgement is most forcible. Amongst the rest, the exposition of venerable *Beda* is very significant and religious: I charge you by the *Roes & Hindes*, that is, saith he, *per delicias agri*, by the soules and tender consciences of the ignorant and simple people, they are the *Roes* and *Hindes* which we must hunt after, and studie to take. And very fitly are they compared to *Roes* and *Hindes*, because

because as *Plinie*, *Philostratus*, and *Solinus* writeth, they are most tender and fearfull of all beasts, affrighted with any noise, checked with the least foile, turned out of course with the cracking of a stick, presently make head another way, and when they are once out of their wonted walke, *Erranti in via, nullus est terminus*, they run they know not whither, even to their owne death. Such is the nature and disposition of common people, soone stirred up, quickly awry, sometimes running full head one way, on a sudden turned as much another. Therefore it is a servile course, and bewrayes a vaine and proud spirit for any, especially men of religion and understanding, to fit the fancies, and seek to winne unto themselves the applause of cōmon people. *Plato* in his Common-wealth forbids men to range up and downe, to ring away other mens Bees: yet the only glory of some men is, to get flockers and followers after them, by ranging and gangling in matters of no importance. Surely as a weake and feeble braine followeth the waxing and waning of the

Solin. li. 3.

1. Sam. 25.

24.

Act. 12. 2.

Plato de
Repub.

Homer.

Isa. 65. 7

Isa. 17. 12

Moone; so the brainick humour of the multitude is subiect and pliable to every change and revolution. Whereupon *Homer* compares the disposition of common people to the standing corne, there comes a puffe, and blows it all on the one side; there comes another blast, and swaies it as much on the other side. It is a fit comparison made by the kingly Prophet: *It is the Lord that stilleth the rage of the Sea, the noyse of the waves, and the madnesse of the people*; iumping therein with the Prophet *Esay*, where the nature of the people is compared unto the billows *πολυφλοισβοιο θαλασσης*, of the troublesome and working Sea, that cannot rest. So easily set agog, so delighted with novelties, so full of alteration and change are the affections of common people.

In the 28 of the *Acts* S. Paul, whilst the Viper hung upon his hand, he was a *murderer*; againe, the Viper shaken off, in the turning of an hand, he was a *God*. In the third of *Ezra*, and the twelfth, the people wept, because they had no Temple: after, when the Temple was builded,

builded, then *they wept* as fast againe, because the glory of the second was not like the first. In the time of *Q. Mary*, there was lamentation and crying out, that Idolatry was set up, the Church polluted, and the Gospell taken away: afterward, when, through the great mercie of God, the Gospell was advanced, and the light thereof did comfortably shine throughout the whole Kingdome, then they murmured, and cryed out as fast againe, that we had *no Church, no Ministry, truth was wrapt up in Ceremonies, and all was Antichristian.*

In the 19. of the *Acts*, *Demetrius*, and other subtile heads of the Tradesmen of Ephesus (meerly for their owne gaine) raised a great tumult, and getting the people together, cryed out, *Great is Diana of the Ephesians*; presently the people were carried with such a tempest of fury, that the Citie was all in an uprore, they ran and rushed whither they list in great confusion, much violence was offered, and yet at last, as appeareth in the 32 verse, *the most part knew not wherefore they were come together.* In like

Nobiles qui-
dam præci-
pui hujus
regni me-
ritū egerunt,
anno 1583.

a A Booke
of discipline
compiled af-
ter the Ge-
neva fashi-
on by M.
Knox and
others, re-
iected of the
disciplina-
rians, and
termed a
devout ima-
gination.

fort, not many years ago, divers perlo-
nages of great credit & countenance (they
& their predecessors being long since en-
riched by the revenues of the Church,
& fearing to lose the) apprehending pre-
sently the successe, inveigled many weak
men, yong Divines, Tradesmen, Artifi-
cers, & such like, & they all cried out, for
the *Geneva Discipline*, & Scottish refor-
mation in the Church. The ignorant mul-
titude, once stird up, the whole Land was
in sects and tumults, the State was trou-
bled, the Prince was disobeyed, good
Lawes were neglected, by Libels, Pam-
phlets, by concealments, by treacheries,
by sundry foule disorders, violence & dis-
grace was offered to many societies, and
worthy callings in this Land; and yet I
dare say, the most part never knew what
they did desire: nay, I dare confidently af-
firme, the chiefeft and learnedst Sectaries
of those times, and even at this day, not
(a) fix of them did ever fully & soundly
agree in the maine points, and manner of
erecting this their Goddesse *Diana*, this
affected discipline and reformation. Yet
behold and obserue the effects. These

filly

illy *Roes* and *Hindes* once stird up, they flockt together, and assembled in woods; they haunted private Conventicles in the night; they had secret Printers in every corner, the publique Congregation grew odious, the holy word and Sacraments were despised: at length they affirmed plainly there was no true minister in the Church of England, & so some fled beyond seas, others gave up their calling, lurking idly in other mens houses, seducing their minds, and wasting their estates. While these reformers thus ran their course, honest plaine men, simple people, beholding such parts taking and contentiō, seeing such acceptions of persons, & variety of opinions, they in their ignorance stood at a gaze: some fel away to the Church of Rome, others waxed neither hot nor cold, Atheisme crept in, devotion was laid aside, God exceedingly dishonoured, and the estate both of Church and Commonwealth very much defaced. I say no more of these *Roes* and *Hindes*; λέω μὴ πίστευε; πολὺ ὅτι ἐστὶν ὁ μέλος. If then we regard the salvation of simple people, by rooting out of Atheisme
and

*Another
book called
Discipli.
Ecclesiæ
sacra ver-
bo Dei de-
scripta,
corrected,
altered and
amended,
about 1587*

and superstition, if wee tender their peaceable and Christian life, who are *περιφροσύνη*, misled upon everie light occasion, then we must wholly lay aside all contention and difference whatsoe. ver: with one heart, with one consent, we must all preach one and the self-same doctrine, all use the same Ceremonies, thereby to winne the people to godlinesse of life, and holy reverence; and alwaies (in regard of their weaknesse) we must be shie and fearefull of stirring in the Church. The very Heathen have taught us discretion in this point.

Aug. de ci-
vit. Dei. li.
4. ca. 31.

Amongst the wise Grecians, the difficult points of their Religion, were never layed open to the discussing of the ignorant people, but closed up with silence. *Varro*, that notable and learned Writer, removed those bookes which he wrote touching the deepest questions and mysteries in Theologie, from the sight and knowledge of the multitude; *Scholis vero ac parietibus clausit*, hee reserved them private to the learned Schooles.

Aug. de ci-
vit. Dei. li.
6. ca. 5.

About all others, the holy Apostles,
and

and ancient Fathers of blessed memory, were so chary in this point, that if any doubt arose, if any question or controverſie fell out among them: they did not by and by ſet forth bitter Inveſtives and ſeditious Pamphlets, they did not put up clamorous Bills to Tēporals Courts, they did not creepe and crouch to Laymen, for the bolſtering and bearing out of any diſorders in the Church, they did not haunt and trouble Chriſtian Princes, with bold and unadviſed petitions; but as we may ſee by the Apoſtles, *Acts 15.* a matter of great conſequence, was orderly and lovingly diſcuſſed at *Jeruſalem* (the Schoole of the Prophets) and ſo peaceably ended by the chiefe and moſt excellent Apoſtles. This preſident and worthy example was truly followed by *S. Hierome*, by *S. Auguſtine*, by *Chryſoſtome* and *Epiphanius*, by the good Biſhop of Alexandria, in the time of *Arrius*, by *Theodore*, who ſent privately to *Paul* Patriarch of Conſtantinople: thus they conferred peaceably together, they wrote privately one to each other, and ſo (never making the people

Act. 15.

Niceph:
eccleſ. hiſt.
lib. 8 ſo.
Paulus
Diacō,

Heres baci
in Psal. 23.

people acquainted) doubts being resolved, and controversies ended, every man did rest satisfied in his obedience, and went peaceably on in his several calling. These holy and grave men considered well, that the soules of the ignorant people were precious, their minds like *Roes* and *Hindes*, easily misse-carried, soone stirred up, and quickly driven from their wonted layer; therefore as the good Shepheard in the 23. *Psalm*. they fed them peaceably in green pastures, they led them not unto torrents, to troublesome whirl-pooles, but ἐπὶ ὕδατα ἀναπαύσεως, to the waters of rest; and, as the originall doth infer, to the sweet streames that runne quietly.

Stirre not.

THE substance of this charge is double: First, not to stirre in respect of the danger. Secondly, not to waken, in regard of the Spouse, who is fallen asleep, and peaceably taking rest. It is dangerous to stirre, for that a rent or schisme

Schisme in the Church, is like a wound in the soule, or a great breach in the Sea, there is almost nothing able to close it up againe. Howsoever at the first it seemes of small reckoning, and of no importance, yet it never shews it selfe at the beginning in the right colours, but *crescit eundo*, it creeps on and gathers strength; and we shall never reade that the primitive point of any Schisme, did ever rest, or stay it selfe, untill it came to a full period of plaine Heresie. *Nullum Schisma, non sibi aliquam postea confingit heresin.* Of one little sparke is made a great fire. *Arrian* his heresie, it was but a spark (as *Nicephorus* doth write) first raised by one *Alexander Bancalis*, because another was preferred before him: yet this sparke set Asia, Africk, and Europe on fire, and so poysoned the spawne of the Church, in the flourishing spring of worthy *Constantine*, that even to this day it never recovered the losse againe.

Mahomet that Antichristian Infidell, first beganne his sect with a few followers, and because *Heraclius* the

Hiero. Eccl. 11. 32.
Niceph. Eccl. hist. 1 li. 8. ca. 5.
Cassiod. M. 1. cap. 12.

Cario. an. dom. 641.

the Emperour let him runne on, neglecting him as not worthy to be defeated; shortly after, under colour of his Religion, he over-ran Asia, defaced the East Church, subverted the glorious Empire of Constantinople, and so continues to this day the scourge of all Christendome.

Sleidani
Bellum ruf-
ficatum
absumsit
Germanorum
150000,
uti est in
vita Cle-
mentis Rom
Pontif.

Bullinger.

Admonition.

Did not the *Anabaptists* of late yeares 1525. even of a small sparke raise such a flame in Germany, that growing at length to parts taking, by the base multitude, Temples and Cities were set on fire, banishment and proscription inflicted upon the innocent, and at length a butcherly massacre made of fiftie thousand people, slaine at one time, and an hundred thousand Christians murdered at another. They began with the Bishops and Clergy, but they ended with the deposing of Civill Magistrates, and destruction of the people.

The ground and primitive cause of all the contentions raised heretofore in our Church, was at the first a small discontentment, a matter of privat grudge, a little sparke: but by a bold admonition given

given at that time to the high Court of Parliament, it awakened all England, and set a number of tongues and pennes on fire (not with such fire as fell on the Altar, and sanctified the Sacrifice) but with the fire of bitternesse, schisme, & contention, which could never yet be thoroughly quenched to this day.

From this spark as from *Hydra*, what a number of poysoned heads sprung up, Anabaptists, Brownists, Puritanes, Catharists, Atheists, the Familie of love, and such like? And notwithstanding those worthy and learned men, who fled in *Q. Maries* time (as *Iohn Bale*, *Richard Coxe*, *Iohn Parkehurst*, *William Barloe*, *Alexander Nowel*, *Iohn Jewel*, *Edwin Sands*, *Edmond Grindal*, and very many more) maintained the government of the Church of England, used in their holy Assemblies the forme of service, and order of Ceremonies which were established in *King Edwards* time, and ratified againe by good *Q. Elizabeth*; yet behold, contrary to the iudgement and course of these learned and holy men, what strange, what fierie, and stirring

a Cart-
wright
Admonitio.
Supply to
the Parlia.
56.

b Hacket
executed.
c Fests dies
sunt comode
aboliendi.

Schismatics
in Berry.

d Defended
openly in the
University.

e Mart. in
1. Adm. pa.
25.

f Knox to
the Com-
munality fol.
49.

g Buccb.
de jure reg-
ni p. 61.

h Scottish
Presbytery
in prison at
this day.

i Mart. iun.
Mart. Seni-
or.

ring conclusions were raised. That
(a) the choise of Ministers should stand
upon the approbation of the people, and
that they are all of equall authority: that
the Church government was utterly
unlawfull and Antichristian: That the
Article of our Faith, touching Christs
descention into hell was foisted into the
Creed: That the (b) Lords Prayer, by
our Saviour himselte commanded, was
not to be used: That no (c) Holiday
might be observed, but onely the Sab-
bath: That no (d) Father, or humane
writer might be alledged in the Pulpit:
That the book of Common Prayer was
to be abolished: That all the Ceremonies
of our Church were Popish and to be
swept away: (e) That the calling of Bi-
shops was an Antichristian and divellish
hierarchie: (f) That reformation of Re-
ligion belongeth to the Communality:
(g) and that the people are better then
the King, and of greater authority: That
(h) the Presbyterie, and not the Prince,
was to be supreme Governour in mat-
ters Ecclesiastical.

This sparke, what a number of (i) se-
ditions

ditionous bookes, biting Libels, and slanderous Pamphlets did it raise? This sparke amongst our selues, what heart-burning, what boyling & secret grudges (by the neglect of some, and applauding of others) did it breed? This sparke amongst great Personages, what palpable Hypocrisie, what foule Sacriledge did it cause to bee committed? This sparke, what a gap did it open, and what way did it make into the hearts of many men, first to doubt of the truth, and so after to be wonne to the Church of Rome? Amongst the *Roes* and *Hindes*, what disordered Conventicles, what prophane actions, what secret whisperings, what vile treacheries did this sparke procure? Townes, Cities, Universities, the whole Land was on flame with this sparke:

In the peaceable estate of any Church, to renew any old point of heresie, to set on foot any new opinion, any schisme, or intricate question, it proves like the cloud that *Elias* saw: at the first his servant looked and hee saw nothing; by and by hee bad him looke againe,

L

and

*Mart Pro-
18 Marti-
nus Ep st.
His Epilo-
me.*

may any
worke?
Bishop-
ricks spoy-
led, dis-
membred.

In Lon-
don.
Ipswich.
Couentry.
Cam-
bridge.

1 King. 18.
44.

and it beganne to arise as big as a mans fist, at length it couered the whole skie with darkenesse, and immediately there followed a storme. In like sort the most dangerous heresies that euer were, at the first they haue beene raised of a small matter, and seemed nothing, but in the end they haue shadowed the face of the Church, and caused immeasurable bloud-shed. Nay, it is to be obserued, in the course of all ages and times, that the greatest Monarchs, and most flourishing Kingdomes of the world, haue neuer receiued such fearefull blowes, and unexpected down-falls by open and forraigne enemies, as they haue done by stealing innouations, and secret treasons, first raised by Sects and Heresies in Religion. There is nothing doth so knit together the hearts of men, as the band of Faith: againe, there is nothing doth cause such deadly hatred and mortall hostilitie, as difference and discord in Religion. In a word: Dissention is the ordinary gate whereat destruction entereth in. The destruction of *Ierusalem*, it first beganne with the ciuill discord of *Simon* and *Ele-*

zer: By the dissention of the Christians in the East Church, the Turkes first entered into Hungary. And so generally discord hath euer wrought the translating of Kingdomes, and finall desolation. Therefore beloued Fathers & Brethren all, I humbly beseech you in the name of the liuing God, *Submit your selues to al manner ordinance of man, for the Lords sake*: euery man stand fast in loyalty and faithfull obedience, goe peaceably on in that calling wherein God hath placed you, cease to be contentious, and with an humble spirit strue to walke before the Lord in truth, and with a perfect heart. That so the God of consolation and peace, who hath planted amongst us the Gospell of peace, and hath set ouer us a religious King, a loue of peace, & hath settled in his dominions a ioyfull peace, may giue unto his Spouse, and grant unto his Church, loue, unitie, and a perpetuall peace, for his owne name and glory sake.

1 Pet. 2. 13
Tit 3. 1.
1 Tim. 2. 1.
Rom. 13. 1.

Waken not:

Cant. 8.9

THe second part of this charge, is, not to *waken* Christs Spouse, for iealousie is cruell as the grave: and if any man be so hardy and bold as to waken his *Love*, it shall surely be revenged. In the 54. of *Esay* and the fift, as Christ is there called the *Husband*, Hee that made thee is thy *Husband*, euen the Lord of Hosts: so *Revel.* the twentieth, & the ninth ver. the Church is the Bride or the Lambes wife, and here very graciously hee vouchsafeth to call her his *Love*.

There is much adoe, many grievances ere Lovers be united: the Church of the Iewes was 480. years under the persecution of *Pharaoh*, and vexed by the Gentiles, or ever it came to enioy peace and prosperity under *Salomon*. The Primitive Church was 300. yeeres militant under ten grievous persecutions, or ever it came to be dormant under *Constantine* the great. This Church of England in

in times past, hath seemed to be forsaken
of her lover, and often times since sun-
dry broyles, many discontentments have
falne out, or ever she might hope assured-
ly to enioy any quiet rest indeed *She went
about & sought him whom her soule loued,
and found him not. But now as a Bride
groome reioyceth ouer the Bride: so hath
God reioyced ouer this Land, and decked
his Love with ornaments, in a most ex-
cellent manner, shee is become glorious
and of perfect beauty, her name is spread
through the world, and other Nations
doe taste and are satisfied with the breasts
of her consolation.*

Cont 3.2.

Ez ch. 15.

If wee wisely consider, and call to
remembrance the bloody Massacres of
France, and difference of Religion still
therein: the wearisome broyles of *Flan-
ders*, and unsettled estate of the Church
amongst them: If wee set before our
eyes the high indignities offered here-
tofore in *Scotland*, to our most worthy
and religious King *James*, the sudden
and sundry mutinies and uprores ever &
anon rising from their Presbyteriall dis-
cipline: the unstayed and discontented

L 3

carriage.

*The Kings
Mairstie
(surprised at
Rutbren,
1584.*

The Kings
Maui lie
besieged at
Scriveling,
enforced to
take the Ca-
stle, and in
the end to
compound
for his safe-
ty.

carriage, the poore and despised estate of such Church-men as first hoped, but now cannot with any reuerend gouernment rule therein, then must wee needs confesse, happy are wee in our settled peace, and most blessed in the godly prosperity which we enioy.

This prosperitie, this rest of the Church, under *Salomon* then, and such like noble, wise, and religious Kings at this day, is compared unto *Sleepe*, and out of this sleepe, the Church may not be wakened. For throughout this whole Song, Christ is neuer said to haue slept with his Spouse, neither is there at any time mention of sleep, but presently (as in three seuerall places) followes this Charge; that no man waken.

Ovid.

Homer.

There is one kinde of sleepe, which is *Mortis Imago*. *Homer* calls it *Συμνήτης*, deaths Brother, or a dead sleeper. Saint *Paul* in the sixt to the *Ephesians* 18. he tearmes it the death of sinne, *πνεῦμα κατανύξου*, the spirit of slumber: The Church of *Sardis* in the third of the *Revelation*, is said to be in this slumber. Our Church also was supposed to haue been

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in this sleepe, and thereupon those Good men, *Vaux, Piercy, and Catesbie*, resolved to take punishment of the wickednes of these times, & to waken us. But howsoeuer the Spouse might sleep, her heart was waking, the praiers of the Saints continually crying, keep the mercy of the Lord waking, so that though we slept, the keeper of Israel did neither slumber nor sleepe: Hee opened the eyes and wakened the heart of his chosen seruant, to doubt of the danger, discry the plot, & to preuent the deadly Blow. He is deliuered, the Lord is magnified, they are fallen, we stand upright, & blessed be the God of our saluation.

O fearefull
wakening.

Cant. 5. 2.

There is another kinde of *Sleep* which is *Ros Natura*, the sweat of the dew of nature: of this sleep the Physitians say, it is the repast of the body, & the greatest comfort in nature that may be. Such a sleep is this of the Spouse, *ex rore diuino*, the dew of heauen hath fallen upon her, he hath giuen his beloued sleep, & *sacro silentia somno procurat*: he commanded silence in her holy Sleepe.

Bernard.

God forbid I should come hither in the name of my God, and stand here be-

Verses

4

5

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Psal. 4. 9.

fore his holy and honourable presence, to wound my conscience, by deliveriug an untruth, or by blanching of sinne and corruption, to dishonour my holy calling. No. *visit Iehovah*, the Lord knoweth my thoughts, I speake the truth (as I conceive) from my soule, to the glorious praise of our everlasting God, and to the great comfort and incouragement of all that heare mee. As it is in the former part of this Chapter: *Christ hath now brought his Spouse into the wine Cellar, he hath stayed her with flagons, and comforted her with apples, his left hand is under her head, and his right hand doth imbrace her*: that is, satisfied in great measure, both with temporall and spirituall blessings, she doth rest in great prosperitie. *She hath laid her downe in peace; & taketh her rest, for now the Lord hath made her to dwell in safety.* O let us praise the Lord for his goodnesse, and never bee ashamed, to declare the wonders, and to publish the blessings which he hath brought upon us this day. Our eyes doe see them, our thoughts must needs acknowledge them, and

our

our enemies (we find by late experience) with secret and great malice doe envy them. Give mee leave therefore (I humbly beseech you) euen for the glory of Gods blessed name (whose exceeding mercy wee are bound to acknowledge) and also for a testimonie of our own private duties, to make some relation of those benefits which wee enioy by the blessed government of our gracious Sovereaigne, whose happy and ioyfull entrance into this Kingdome we doe celebrate this day.

Euripides.

It is a plaine, but an excellent principle, ἀρχιδου μὴ μαδῶν, ἀρχεῖν μὴ ἐπιχεῖσαι, Let him never take upon him, nor desire to rule, who hath not first learned to obey and to forbear. It is well knowne unto us all, sundry times hath the quiet state of this Realme beene disturbed, much hurlie burlie raised, many treasons brued, practising & procuring the death of our former *Queene*, pretending somewhat, some title and interest unto the Crown; but behold, notwithstanding the apparant truth of his Maiesties title was openly knowne to all the states in Christendome,

Forbearance

dome, and that long before, hee might haue procured strong meanes to haue inuested himselfe with the honour and possession of the same: yet still did hee patiently abide the Lords leasure, as one who truely feared God: hee neuer combined with *France*, nor complotted with *Spaine*; he neuer stirred up either Subiect within, or forraign power without: but that which is yet very ioyful to remeber, and seldome performed of naturall brothers in one family, two mighty Princes, good *Queene Elizabeth*, and our blessed *King*, most amiably they did loue and liue, and (as it were in one Land) peaceably raigne together.

Succession.

When God had ended her dayes in peace, after many distracted feares wherewith the hearts of all beganne sodainely to be perplexed: how blessed were wee in the present succession of the crowne? the happy gouernmēt wherof, did calmly come in, and peaceably arise, as after a short night, the cheerefull and faire morning Sunne shine.

Issue.

How secure is now the State, in the undoubted apparance of blessed *Issue*? a stay

to

to the land, and comfort to euery good Subiects heart.

Blessed art thou, O Land (saith the Scripture) *whose Prince is the Sonne of Nobles.* In the royall descent of this imperiall Crown, the Rose is not onely sprung frō the Red & White, descended from the noble off-spring of both houses, *Lancaster* and *Yorke* (thereby most happily taking away all occasion of ciuill dissension) but moreover, happy are we in our selues, and fearefull to other Nations, in the quiet & lawfull union of these kingdoms. Phantasticall humors did please themselues a while, and selfe-conceited heads haue vainely discoursed with idle families against the ordinance of God in this behalfe: but (leauing the future successe and further coniunction to Prayer, forbearance & time) in this one blessing we may plainly behold the extraordinary mercies of the Lord. For I am undoubtedly perswaded (next after the knowledge of Christ, and the true profession of the gospel) *this day, this day* I say, is now, and hereafter shall bee the most memorable and happy *Day* that in this Land

Prou. 28.
15.

Royall descent.

Union.

Land was ever commended unto posteritie these one thousand yeeres. Indeed the Conquest of *France*, hath title of renowne : but wee know well the possession thereof was gotten by bloud, kept with charge, and lost with dishonour. But by his Maiesties lawfull Succession unto the Crowne, that which the Great and deepe Statesmen of England, forecast many hundred yeeres to compasse; that which by dint of sword, and much effusion of bloud hath often bene attempted; that which all the victorious Kings of England often desired, but never fully effected; that which the example of other Christian Kings, and the wisest Nations teach us; that which the very identity of place, language, condition, nature, soile, affinitie and all in themselves doe offer: the LORD GOD, who is wonderfull in counsell, and excellent in workes, that hath he sweetly brought about: without present alliance in marriages, without tumult in warre, without wrong to any State whatsoever, *Israel & Iuda, Scotland & England*, are both one, the

the secret and wise ordinance of GOD hath so settled it: O let the consent and mutuall loue of both nations peaceably confirme it, and GOD in his mercy and goodnesse seale it fast for ever.

Since his MAIESTIES happy entrance into this Kingdome, how well is the whole Common-wealth eased and disburthened of the continuall and troublesom charge of our wonted Irish expeditions?

How Christianly are appeased the unchristian and bloody spoyles, frequent robberies, and inhumane murthers daily committed betweene the Spaniards and us?

Most godly and amiable is the confederate league concluded with our bordering neighbours round about us. To subdue Nations, and enlarge kingdomes by conquest and blood shed, to wicked and tyrannous Princes it seemes great glory and felicity: but by good and Christians Kings warre is never sought, but enforced by necessity. *Felicitas maior est vicinū bonum habere concordē, quam*

Irish expeditions ceased.

Spanish broy is appeased.

Confederate league most Christian.

Malis felicitas, bonis necessitas.

Aug. de
civit. dei.
lib. 4. 15.

Isocrat. ad
Nicocle.

Faithfull
Counsellors.
Learned
and uncor-
rupted
Lawyers.

Reverend
Bishops.

Gospell esta-
blished.

quam vicinū malum subiugare bellantē :

It is greater honour & felicity to retaine the loue of a good neighbor concording in peace, then to continue the secret hatred of an ill neighbour subdued by warre.

The wise Orator saith: *σύμβολοι ἀγαθοί, χρησιμώτατοι, καὶ τυραννικώτατοι ἀπάντων κλημάτων ἐστίν.* Faithfull & wise counsellors

are the most profitable & worthy treasure, which any Prince inioyeth. And is not the Common-wealth furnished with as noble, faithfull and wise *Counsellors* of state? as learned, stout, uncorrupted *Judges*? & worthy *Lawyers*? as reuerend *Bishops*, shining in their liues & learning, as euer age afforded? al these (through the milde and wise gouernment of a gracious King) retaining their former dignities, and faithfully performing their duties both to God and to their King?

Is not the *truth of the Gospell*, most peaceably established, and carefully professed, with such reuerend and constant ioy in hearing the Word, & frequenting of prayer, as giueth example to all the Protestant Princes of Christendome? To

see

see the populous court of a mighty King,
as peaceable, well giuen and religious, as
the well ordered family of a priuate
mans house, what Christian hart wil not
ioy to heare it, & who can but magnifie
the God of heauen to know it?

The sacred bands of holy mariage, are
they not tenderly kept, highly esteemed,
& haue they not beene solemnly graced
in Court, to the imitation of all the
Land?

Euery great Citie and incorporation,
and euery part of the Land, is it not re-
plenished with godly and *learned Prea-*
chers, trained up in the Vniuersities, able
in some good measure to teach, rebuke,
and exhort with good discretion and
iudgement? What so is wanting and de-
fectiue herein, such hath beene his Maie-
sties Princely zeale, that he hath referred
the care thereof to special Committees,
that with all conuenient speed, *Wales,*
Ireland, and the *Northren Borders*, might
bee supplied and planted with learned
and religious Teachers.

Mariage
honoured.

Learned
and Godly
teachers.

Conference
at Hampton

Hen. Iacob

Henry Iacob in his seditious Epistle de-
dicated to the King, is not ashamed to
affirme

Ceremonies
godly and
approved.

T. C.

affirme that the *present ecclesiasticall orders are more friendly to Papists, Libertines and Atheists, then to the sincerity of the Gospell*: another also of the same ranke, lets it downe, that wee may better conforme our selves in orders and ceremonies to the *Turke*, then to the *Papists*. What a strange and dangerous position is this? O where is discretion and pietie, where is Christian love and holy moderation? Seeing the doctrine is sound and good in the chiefe & maine points of salvation, why should any man speake so unadvisedly in matters of lesse importance? Alas, we also are bound to pray for you, to shew you the right way, and woe be unto us, if (as men pleasers) we shall speake against our own knowledge, or that others should be constrained to subscribe to that which is not consonant with the truth of God. Heare therefore, and as a wise and understanding people at length be satisfied. For, undoubtedly the Ceremonies of the Church, and especially the use of the *Crosse*, so much excepted against this day, as the *Standard of Christ*

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Christs honour, hath euer beene aduanced, and borne aloft in the eye of the Church, to the comfort of all good Christians, by the whole troope of the blessed Fathers, the Chariots and horsemen of Israel. And generally those Ceremonies at this day used in our Church, they are in themselves indifferent, in number few, in vse decent: They are peaceable in regard of conformitie, reuerend to breed deuotion in the people; and for continuance, these one thousand five hundred yeares, uncontroulable. They are consonant with the Scriptures, the exposition whereof, is confirmed by the iudgement of the ancient Fathers of the Primitiue Church; approued directly by later Interpreters, defended soundly by new Writers, discussed by kingly conference, agreed vpon by Nationall consent, established by highest authoritie, attested and made good by the approbation and iudgement of other neighbor Churches, as appeareth plainly in the confessions and seuerall Articles of *Helvetia, Boheme, Ausburge, France,*
M *Flanders,*

The use of the Crosse approved by
Origen in Psal. 38.
Basi. de Spir. sanct. cap. 37.
Chrys. tom. 2. hom. 55.
in Mat. ca. 16 Hier. li. 3. in Ezech. Aug. Tract 55. in Ioh. & de verbis Dei. Ser. 18. & 53. Greg. Mag. in li. 3. in Iob ca. 33. Ambr. li. 2. cap. 7. and other many.

* *Helvetia*
1. art.
Boh. 26.
15. 18.
Aust. art. 4.
Fra. art. 37.

Fland. art.
32. Sax. art.
20. Sweu.
cap. 4.

Flanders, Saxonic, and Sweveland.

It is a grounded principle, approved by the learned Divines in all ages: *In iis rebus in quibus nihil statuit certum Scriptura divina; nobis, populi Dei & Christiani Principis jura tenenda sunt.* In those things wherein the Scripture hath set downe no certaintie, the Laws of the Christian Prince, and of Gods people are with all obedience to be imbraced.

Sabbath.

To proceed in this peace and prosperity of the Church concerning the *Sabbath*: How generally it is observed, how religiously sanctified, even in this great and busie Citie, wherein the streets may often bee seene in a manner desolate, and few stirring upon the Sabbath, in the time of divine Prayer and Preaching? The painfull preaching frequented with infinite Congregations, and mightie assemblies in this famous Citie; the diligent and daily Prayers, the devotion and thanksgiving, the readinesse and attention in hearing the Word of God both preached and read even in this place where
stand.

stand, doth witnesse what I say. O how faire and blessed a thing it is for a Christian King to heare and know, all the inhabitants of his Dominions, to bee assembled upon the Sabbath, to be knit together as one man, praying, singing and reioycing in God, all their Prayers well neare at an instant as the flame of a thousand mountaines, ascending aloft, and piercing the very heavens!

And is it not as lovely to behold, all the people of these Kingdomes, with obedience to Law, and love to their Sovereigne, to go peaceably on as birds in the Spring, busied everie one in their severall callings, and all the weeke long chearefully following their vocation?

Hath not the Lord crowned yeare after yeare with his blessing, the land giving such increase, that notwithstanding there bee at this present, in this Citie and Suburbs about sixe hundred thousand living soules, yet they all are wel and plentifully fed, and al the people throughout the Land waxing warme and wealthy, sit peaceably under their

*Industry of
the people.*

Plenty

Isocrates.

Vines, taking their pleasure and recreation? *Σημεῖον ἐστὶ τὸ καλῶς βασιλεῖν, εἰ μὴ τῶν ἀρχιερέων ὄρεται ευπορωτέρους καὶ σωφρονεστέρας γυναικείας*: It is alwayes an assured and good signe of excellent government, when the people of any kingdome do grow more wealthy, and become more civill and religious.

Good laws.

What excellent and godly Acts stand in force for the wise ordering and comfortable reliefe of the poore? What straite and holy Canons ordained, for the religious proceeding in all matters Ecclesiasticall? What severitie is openly pronounced, and what punishment daily executed upon corrupt Officers and Pollers of the people?

Mercy.

Hath not Mercie triumphed over Iustice, and compassion to forgive (the perfect note of true Christianitie) shewed it selfe abundantly in pardoning sundrie offences, and sparing the lives of dangerous and hatefull Traitors?

Democritus.

Feare admits no securitie: *ὅν πάντες φοβούται, πάντας φοβείται*, whom all men are afraid of, such a man stands in feare

fear of all men. And therefore like a wise and right Christian Prince he doth not build his safetie upon strength and power, but upon the mercy of God, upon *Princely Affability* with his Nobles, and upon the love and faithfulness of his Subjects. Doctor *Hill*, & other Papists, *Jacob* & other Sectaries, they slanderously avouch that their persecutions are many, and their afflictions very grievous; and yet behold, al dissension in Religion, hath beene alwayes laboured, and is still sought, by all forbearance and gentle meanes to be appeased: yea, towards all men in generall, *the government is sweet and milde*, and himselfe in his private nature so loving and compassionate, that as *Theodo.* he seeketh to binde men unto him, not by terrour, force, and compulsion; but by loue, bountie, and religion. Unquiet, troublesome, and seditious Spirits will neuer cease to murmur and complaine: but the point is, *Non qualia, sed qualis quisq; patiatur*; not what manner of things they are which we suffer: but with what courage and constancy we undergo them.

Affability.

Milde government.

Anabr. de obi. Theod

Aug. de civit. Dei, li. 1. ca. 8.

Peace.

Vertue re-
warded.

Since his blessed reigne do not our hearts secretly tell us, that we feele and daily taste of joyfull *Peace*, a Christian *Peace*, an honourable *Peace*, sought by mighty Kings, and imbraced by forraine Nations, as in the dayes of *Solomon*?

Is not true *Nobilitie* honourably respected? *Vertue* and well-doing chearefully rewarded? *Holy men* and discreet daily advanced? the *Revenues of the Church* lately confirmed: and divers *Foundatiōs of Religion*, already laid, as in the glorious reigne of great *Constantine*? The Lord is God, the Lord is God, and who is such a God as our God? O wretches, and unthankfull men that we are, we know not our owne good, we weigh not the sweet mercies of a kinde and gracious God. For in these and many other respects, which are most apparant to the view of all men, I assure my selfe that his Royall Majestie (whom the Lord protect with his mightie hand, long to reigne over us) is now, and shall bee for ever renowned amongst the most famous Kings that ever lived in the world: and that the Church and

Com-

Common-wealth of England, so happily governed by his Highnesse, is now at this day the most Apostolike and flourishing Church, the most Religious Court, the most peaceable and upright State that is in all Christendome: Howbeit, when Prince and People, when Nobilitie and Clergie, when all estates and degrees do thus godly and peaceably go on, enjoying such blessed happinessse, such quiet and reposed peace; would not the Sunne be abashed, and the powers of nature danted, that Christian men, and especially such as are devoted unto God in sacred and holy Orders, some professing great holinesse and asperitie, others much purenesse and singularity, both theise should never cease to disturbe and waken the Churches peace? Surely it is the Lord that giveth his beloved sleepe: and this sleepe, this prosperitie of the Church and Commonwealth, it is a blessing inestimable unto his people; therefore when he vouchsafeth to give rest, no man ought to waken or stirre, *Vntill shee please*, and that is *Never*. *For Vntill*, it

Vntill.

is plainly *Never*, Genes. 8. *The Raven returned not untill the waters were dried up, that is, Never*, Matth. 1. 25. *Ioseph knew not the blessed Virgin, untill she had brought forth her first begotten, that is, Never. Never, never let any man waken the blessed Spouse.*

The Conclusion.

BUT for as much as the person, from whom this commission is directed, is the *Metropolitane and great Shepherd of our Soules, Christ Iesus*: the Penner of it, the *holy Ghost, the heavenly Secretary*: seeing he vouchsafeth to call the Church his *Love*, the deepest of all the affections: her peace compared to *Sleepe*, the sweetest comfort in nature: seeing Christ Iesus himselfe, most wise, loving, and fearefull, is not content to perswade, but vehemently to *charge*, and yet the attributes applyed most sweet and kinde, *Daughters for Loue; Ierusalem for Peace*: seeing the

Charge

Charge it selfe is so straitly given, *not once to stirre*, and in no case to *waken*; the Date so plainly set downe, that is, must be *Never*, according to the tenure of my Text: in the person of Christ Iesus, I adjure, and solemnly charge; I charge by the holy Patriarkes, *Abraham, Isaac, and Iacob*, who in their generations were men of *Peace*: I charge by the holy *Apostles*, who haue commanded us to keepe the unitie of the Spirit, in the bond of *Peace*: I charge by the holy *Angels*, who at the birth of Christ did sing *Peace*: I charge by our *Faith, Hope, and Charitie*, which are the fruits of *Peace*: I charge by that *Obedience*, due both to the Civill Magistrate, and spirituall Governour, who are by all good meanes to preserve and maintaine *Peace*: I charge by the *dumbe beasts* of the field, who shall take revenge upon the disturbers of *Peace*: Lastly, I adjure and charge by the *Soules of the ignorant and simple people*; the least whereof a thousand worlds are not able to redeeme, that no man despise the voyce of this great Shepheard, this double

double and three-fold charge, which concerneth the flourishing and happie peace of our countrey, the prosperitie and peaceable rest of the Church; the being, lining, and well being of us all.

Whosoeuer hath any true taste of a religious heart: whosoeuer hath any respect to the honour of his name, and regard of his posteritie: whosoeuer hath any dutifull affection to his Prince and Countrey, let him pray rather that his tongue may cleave to the roose of his mouth, and his right arme wither from his body, then once to be accounted amongst the number of those, who will be seene to stirre in so well gouerned a State, to waken so blessed rest of the Spouse, to discontent the religious heart of so gracious a King, and to blemish the glory of so renowned a Commonwealth.

Ah Lord, what estate of Church or Commonwealth, did euer in this world attaine unto perfection? *ὁ δὲ θεὸς Ζεὺς ἀντιπαρὶ τοῖς βροτοῖς φίλος*, whose desert and wisdom could euer content all humours wherein have not the most Noble and Christian

Christian Worthies of the world beene sought one way or other, secretly to be wronged? and who knoweth (touching these late and grievous treasons) why the Lord hath suffered evill counsell to be undertaken, and with such malice and bloud to be pursued?

Vndoubtedly, First, it may be thought to this end, that all the people of this Land, and everie one here present, might take heed how we forget our loving God, in the daies of our prosperity, that we might learne to stand fast upon the Lord, as upon Mount Sion; to relie on his love, as the centre of our life; in all dangers to flie unto him, as a bird doth unto the shady hill for safetie, that so both heart & tongue might acknowledge his goodnesse, and as a flood into the Sea, send thanksgiving to so deare a God againe:

Secondly, *Permittit Deus, quod nemo impune committit*: God suffereth evill and wicked men for a time, expecting their repentance, and looking for their conversion: but if they persist, and become as *Pharaoh* was, hardened in their bloud-

August.

Psal. 16.

bloud-thirsty crueltie, then the Lord
 euen for his owne glorie doth suffer
 them to play upon the hooke, and danc
 in the snare, till at length it might be
 knowne to all Nations and Kingdomes
 round about, that when it comes to the
 very point, the Lord will reuize himselfe
 like a Giant, and turne all such practises
 upside downe; but will deliver his cho-
 sen, execute iudgement upon the wicked
 and the *ungodly shall be trapped in the
 works of their owne hands*. Therefore let
 neither Prince nor people be dismayed,
 and cast down with traiterous and fear-
 full rumours; but let his sacred Maiesty
 comfort his heart, raise up his spirit, and
 walke cheerfully upon the invincible
 hope, and assured experience of the
 Lords fore-passed loue, let him hold fast
 by God: and assuredly, height and
 depth, edge and point, shall fall and lie
 before him, all his crosses shall afford
 him ioy, his enemies advantage, and his
 account shall cheerfully be cast vp for
 another world.

Lastly, the Lord hath suffered with
 counsell thus farre to preuaile, that every
 private

private man, who lives in peace and safe-
ty, might consider and weigh, what a
grievous burthen it is to sway the Scep-
ter of a Kingdome, how the Kings life
is hunted after for our sakes; for the hap-
pinesse which we enioy, how He and
his Nobles are in continuall danger, how
(not for himselfe) but for us, for us it is
that *He and his Posteritie* is pursued
with such deadly hatred: yet notwith-
standing the Lord stands close unto
him, he hath fastned the crowne upon
his head, and setled the Scepter in his
hand: maugre the crueltie of all his
enemies, and the rage of the deuill him-
selfe, he will have all the world to see
that he hath set him up to be the onely
meanes both of establishing our happi-
nesse enioyed, and also of discovering
our danger escaped: that so, when all
the people of this Land shall plainly see
how the Lord hath set his delight up-
on him: how from the very cradle he
hath lapped him in the bosome of his
love, how hee hath puld him out of
the iawes of death, from *Poyson* rea-
dy to bee taken, from *Murthering*
at

at an instant, from the *Lake of fire*, ready to be kindled : we and all his Subiects, might be moved to love him with a dutifull and entire affection, to pray for him, as for our owne soules, to ioy in his prosperitie, as the life of our well-doing, to esteeme him in our thoughts, and honor him in our hearts, as a tender Father, beloved of God, the maintainer of Religion, the giver of Peace, the Ioy of his Subiects, the honour of all Christian Princes, and that with ioy and thanksgiving we might sing and shoute this day, *God save our King for ever.*

Now therefore O Lord our God, who dwellest in the highest heavens, infinite in goodnesse, abundant in mercy, and glorious in praises, we magnifie thy name, and triumph in thy mercy, for that, still we do enioy this happy day. Alas, of our selues, what is our King, and what are we his subiects, that from time to time thou shouldest so tenderly love him, and so continually follow us with thy gracious and sweet mercies? We know, O Lord, Riches and Honour, Peace and Prosperity, Life and Delive-

rance

rance come onely from thee, Greatnesse and power, glory, Victory, and praises, they are thine: And what shall we render unto thee, our dearest God? Onely this; Before Heauen and Earth, before thy holy Angels, before all thy Saints and Seruants, here present in this publicke Congregation, we do bow our hearts, and the thoughts of our hearts unto thee, we acknowledge our own unworthinesse, ascribing all our happinesse, and this our late deliuerance to thy fatherly protection onely.

We are heartily sorry, and do secretly mourne in our soules, that for all thy kinde and unspeakable blessings, we cannot serue thee as we ought, nor loue thee as we would: but we intreat thy glorious Maiestie, stirre up in us good desires, increase them more and more, crowne them with thine owne mercy, and we will neuer cease to sing euerlasting praises unto thy Name.

Deare God and eternall Father, be pleased, be pleased to confirme this goodnes, and to establish this thy couenant both with our King, and us thy people for
euer.

cuer. For thy mercy sake, for thine
owne glory sake, for thy Sonne Christ
Iesus sake; forsake us not, neither leave
us, continue for ever our loving God,
let us, and the remnant of our seed after
us, be sealed up in thy mercifull promise,
in thy gracious and everlasting love, and
that through Iesus Christ: to whom,
with the Father and holy Ghost, be
all honour, praise, and thank-
giving, both now and for
ever. *Amen.*

FINIS.

TH



THE FOURTH SERMON.

The Agony of Christ.

LUKE 22. 44.

ut being in an Agony, hee prayed more earnestly; and his sweat was like drops of blood, trickling down to the ground

Although the whole course of our blessed Saviours life, even frō the Virgins womb, were nothing else but a continual suffering, our salvation being then on foot, when hee was first persecuted in the Manger by *Herod*; yet the worke of our Redemption, was neuer thoroughly in hand, till the time grew on, that his passion did approach: *Frustrā*

Mat. 2. 16.

N

iacitur

Pro. I. 17.

*Noluit de o
tenueri ne de-
rogaretur
prescientie
plenitudo.*

Mat 26.38
Mark. 14.
35.

*a Circus in
quo pale-
strite vires
suas exerce-
bant.*

Isocrat. in
Euagora.
Eurip. in
Troadibus

iacitur rete ante oculos pennatorum: In vaine, saith the Wise-man, is the snare of the Fowler laid before the bird that hath wings. There were many plots laid, many practises used, to betray, and to intrap our Saviour; but with the wings of his Decree and Providence he soared from them all, till at length of his own accord ascending Mount Olivet (after the celebration of the Sacrament, to pray and contemplate alone) he retired himselfe into the garden of Gethsemane. Whither as soone as he was come, the garden afforded him very small delight for (as in a garden was first our fall, so) in a garden his Passion did end, and in this garden his Passion did begin. Saint Matthew, and Saint Marke, do severally report, that upon his comming into this Garden, by and by he was in Trouble in Heaviness, in Sorrow: but Saint Luke expressing the matter more fully and liuely then they all, saith, he fell into a sweating Agonie.

This word Agonie is diversly taken. Sometimes *pro* (a) *Palestra*, for the place of triall where a conflict or combat

bate is: So doth *Iſocrates* and *Euripides* use it: ſo alſo *Saint Paul*, in the 1. to the *Corinth*. 9. 25. *Omnis, qui in Agone contendit.*

More properly an Agonie is, *Timor quo corripitur is qui in certame descendit.*

So ſaith the excellent Philoſopher:

(b) *Αγωνία δὲ ἐστὶ φόβος*, &c. An Agonie is the perplexed feare of one who is entering into a great and grievous conflict. So doth *Demosthenes* and *Damaſcene*, and *Baſil*, and divers of the ancient Fathers use it. To the ſame purpoſe *Saint Iohn* alſo ſaith, hee beganne to be ſore troubled. Now ſurely the end of this Paſſion muſt needs be mournfull, when the beginning is ſo fearefull. Concerning the life and actions of our Saviour, it is ſaid: Never any man did as this man doth; ſo alſo of his death, Never any man died as this man died.

b Arist. ſec.
11. Prob.
35.
2 Mac. 2.
21. De-
moſt. pro
Corinth.
ἢν φίλιω.
πος ἐν φε-
βῳ καὶ
πολλῇ ἀ-
γωνίᾳ.
Damaſc.
φόβος ἀ-
ποτυχίας.
Baſil in
cap. 7.
Iſaix.
Ioh. 13 21.
Ioh 7. 46.
c Aul. Gel.
N. At.
Imperiall
Triumphal.
Militarie.
Obſidionall.
Navall.

(c) There were many Crownes deviſed for rewards of honour amongſt the Heathen, but we never reade of a crown of Thornes: divers Kingly Scepters, but never before was ſcepter of a reede: many Imperiall robes, but never any

d August.
rom. 3 p.7.

57.

*Chr sti pas-
siones
super: at pas-
siones.*

*Agonia non
fuit in Chri-
sto quantum
ad animam
partem rati-
onalem, sed
sensitivam.*

Thom. 3. q.
18. art. 6. 3.
m.

Esay 53.

scarlet robe so died in such fresh and innocent blood: many famous and strange (d) martyrdomes, never such a wofull and memorable Passion: great sorrowes, sundry feares have possessed men, never such an Agonie. How then comes it to passe? what might be the cause of this Agonie? Surely it did not proceede of doubting, for it was a relictation not of the reasonable and deliberate will, but of the sensitive: neither was it any unwillingnesse, for it was his earnest desire: *Desiderio desideravi*, Ioh. 13. 20. *Oblatus quia voluit*: it was his voluntary act. Moreover, if wee consider the persons, there was no man neere to offer him violence: if his actions; he was solitarily musing, there was no extremitie of exercise: if infirmity of body; from the soale of the foot, to the crowne of the head, he was more faire, sound, and pure then *Absolom*: if the guilt of sinne; being without all sin, there was no cause of any trouble of conscience: lastly, if wee observe either the time or the place; it was a cold season, upon the open Mount in the fresh ayre, in the moyft dew, on the

the cold earth; all which doe cause, rather a chill and cold operation, then a sweating Agonie. To make this plaine, the learned School. man saith; *Causa passionū animæ dupliciter causatur, ex parte obiecti, ex parte subiecti*: Passions of the minde arise from a double cause, either from the obiect or frō the subject. As we see in the first conception of gold in the wombe of the earth; there is first (*æstus solaris*) the scorching beames of the sunne, piercing from aboue; and therewithall (*ignis subterraneus*) a fierie flame of Sulphur, boyling from below; so in this Agonie, the beginning and first conception of his Passion, the Obiect was divine wrath, the Subiect was feare of death; the one intellective, the other sensitive; the one from above when hee looked up unto God, the other below, when as man hee was fearefull of his owne death. The heavy wrath of God, the imminent feare of death, both these did present themselves unto his view.

Thom.
summa. 1. 2.
q. 43. 1. c.

Lam. 1. 12
Zach. 13. 7.
*Inspexit
mortem hostiam mundi*
Aretius.
Dolor animæ corporis angustia.
Psal. 90. 11

Concerning the Obiect, which is the wrath of God, as the Psalmist saith, *Who knoweth the power of his wrath?* There is

no doubt, but the soule, being divine, infinite, immortall, is farre more quick, sensible and pretious then the body, and so consequently the pangs of the soule, are much more bitter and grievous, then the paines of the body, which is earthly, corruptible and heavie. Is God pacified towards the soule? and doth he from the sweet incense of prayer and repentance smell a blessed savor of rest? then though the body bee distempered and full of paine, yet the minde and the light of grace, makes moane for the body, guides it, and governes it in some decent order, and beares out all the troubles thereof with prayer and patience. But if the minde bee disquieted, if the light and power of understanding be dismayed, the body is tossed to and fro, carried hither and thither with violence, & receiveth no rest, because it hath taken an impression of divine furie, infinitely surpassing the strength of Humane nature.

Quo fugias à Deo irato? Man, the sonne of man, a worme, whither shall hee take him from the wrath of pursuing vengeance? Though he creepe into

August.

dark

darke thicker, and there stand listning
and quaking as *Adam* and *Eve* did;
though as *Elijah* he be hidden in a deso-
late Cave? though he flie from the pre-
sence of the Lord (as *Jonas* did) and bee
locked up in the belly and bowels of the
Sea, even there the Lord of hosts shall
finde him out, even there will hee rend
the iawes of hell, ransacke the bottom-
lesse deepe, and stonish him with his
power. There be *Tempestates & mentis*
& *maris*: Billowes and surges, as well of
the minde, as of the Ocean. The storme
and tempest of the minde (raised from
the power of Gods wrath) it is like a
great breach of the Sea, very hard and
difficult to be closed up againe, *Prov.* 18.
14. The spirit of a man may beare the
infirmity of his body, but a wounded
spirit no man can indure. Our Saviour
Christ being man, when his thoughts as
mortall man, began to grapple with the
wrath of God, and to enter private com-
bat with his iustice, *O quanti mōtes vol-*
untur aquarum! there must needs bee
seares and flights & flouds of secret sor-
rowes. *Abyssus abyssū invocat*, One deep

Gen. 3. 8.
1 King. 19.
9.
Ioh 1. 3.

Hieror y

Psal. 42. 8.

called unto another: the depth of sinne did call for the depth of Gods iudgement; and this iudgement for sinne, beheld of Christ in the garden, whether it were with his bodily eyes, or by divine vision, it did powerfully strike into his humane nature, a mighty astonishment, and a fearefull Agonie.

Not that he suffered the pains of hell, or death of the soule: God forbid wee should once conceive such a thought: He never suffered the torments of the damned, touching either their nature or their essence. But this is one of the strange positions of some men in our time, who rejecting antiquity, dare venture upon any thing. Whereas the summe of our Religion, the ten Commandements, were given by God the Father; the Lords prayer set downe by God the Sonne; and the Articles of our Faith penned by God the Holy Ghost: these men most blasphemously, to race out of the Creed an Article of our faith (namely, that *He descended into hell*) they plainly and peremptorily affirme, that Christ suffered the full & proper pains of hell in this Agonie. Most

Aug ep 99
 Quis nisi
 infidelis ne
 gauerit fu
 isse apud in
 feros Chri
 stum?
 Aug ep 99

deftly

deftly with good S. *Augustine* write:
Quod fuerit anima mortificatus Iesus,
quis audeat dicere? Who dare avouch,
 that Iesus Christ was ever dead in soule?
 No Scripture doth teach that the death
 of Christ in soule, or the paines of hell
 were requisite in his person, before he
 could become the Saviour of the world.
 We acknowledge no other death of
 Christ, but that which he suffered in his
 body. Death and life are opposite priva-
 tives; at one and the same time, never
 found in one and the same subiect. The
 soule of Christ was ever living, and could
 never die the second death. And the
 wrath of God, howsoever it was * fierce
 at this time, and fastened on him in this
 Agonie, yet still was his soule supported
 by the power of his divinitie; and the
 wrath of the Father graciously over-
 ruled with the love he did beare to the
 person of his Sonne. In a word, The
 merits of Christ were infinite, in regard
 of his person being God, and thereupon
 neither the proper paines of hell were
 requisite, nor the death of his soule ne-
 cessary in the redemption of mankind.

The

* Lam. Ier.
 1. 12.

Greg. Mag.
24. Moral
Chrylost.
in hom 83
Secundo &
tertio orat
ex affectu
quo mortem
timebat.
Omnis na-
tura conser-
vatrix sui,
& in gene-
re vult con-
servari suo.
Damasc. li.
3. ca. 13.

The second cause of this Agony, was the feare of death: *Appropinquante morte, nostra mentis in se certamen expressit*, saith S. Gregory: the grievousnesse of his passion being imminent, he shewed the conflict of death in the fraile nature of man. Death it selfe, *tanquam Briarius*, as the bloody standerd-bearer of hell, was ready to assault him. O death how bitter art thou to him, whose blood runs fresh in his veines, and whose marrow is yet in his bones! *Quanto natura fortior, tanto dolor acerbior*: The stronger nature is, the stronger are the paines; and the sweeter the conjunction is between body and soule, the more grievous is the separation. *Omnia quæ ad esse à conditore diducta sunt, non existere naturaliter sciunt*: All things ioy in their naturall being, and life is sweet to the smallest creature. But fearfull to the nature of man is death; though a man die in the nest, and quietly pay nature her owne, yet verie fearfull is the ugly image of death. Indeed so dreadfull, that many times wicked men, at the very conceit of it are swallowed in despaire. In the 1. of Sam. chap.

Chap. 28. when the Spirit of the Witch at *Endor* told *Saul*, that to morrow he should be dead, instantly he swooned, & with very feare fell all along upon the earth. Nay, not only wicked men, but the terrour of death hath daunted the most righteous, and brought them to a feareful stand. Holy *Iob*, when he had suddenly & strangely lost great substance, much cattel, faithfull servants, and all his deare children; al this while *Iob* held it out well enough, and could say, *The Lord hath given, and the Lord hath taken: blessed be the name of the Lord.* But within a while after, when he lay in the pangs of woe, and nothing was to be looked for, but a bitter and lingring death, then he wrung his hands and cried out: *Woe worth the day wherein I was borne, and cursed be the night, when it was said a man-childe is conceived.* Faithfull *David* waded through a world of troubles: yet all that time, no malice of *Saul*, no hatred of the Philistines, no rebellion of *Absolom*, no treachery of *Achitophel*, no grappling with a Lyon, no fighting with a Beare, no threatning of vaunting *Goliath* could

euer

Verf. 20.

*Multò gra-
vior expe-
ctata quàm
illata mors.
— ieron. in
vita Mali.
Iob 1.21.*

Ch. 3. ve. 3.

Psal. 6. 3.
Psal. 39. 13

*I will walk
weary in
the bitter-
nesse of my
soul.*

1. 38. 1.
15.

Iam. 5. 13.
Tho. 2. q.
22. q. 88.
art. 9.

ever discourage him, till the sorrows of death began to lay hold upon him, and then he cryed out, *Laboravi in gemitu meo*, I am troubled above measure. Oh spare me a little, before I go hence, & be no more seen. King *Hezekiah* was much cast down with feare of the mighty army of *Senacherib*; yet at length humbling himself, going into the house of the Lord and praying, the army was dispersed, *Hezekiah* was delivered, and past it over comfortably: but within a while after, when the Prophet *Esay* came to him, & wild directly from the Lord to set his house in an order, for the time was come he must die; presently *Hezekiah* was stricken to the heart, turned his face to the wall, & fell a weeping most bitterly. This then was the very houre of darknes, and the instant of perplexed trouble, when through the apprehension of Gods wrath, and feare of his owne death, his feelings and his sorrows were unspeakable. *S. James* saith, *if any man be afflicted let him pray*. There is nothing doth so sanctifie our ioyes, and sweeten our sorrows as prayer. *Oratio est interpres desiderii:*

derii: Praier is the soules herald, sent out in extremity to parle and to entreat for comfort. The grievousnes of this agony rather appeares in that our blessed Saviour, void of all other comforts, flies unto prayer; *Eadem docet & facit*, He taught us to pray, and prayeth himselse in such manner, as doth exceedingly set forth the biting pang of this agony. *Fidelis oratio plus gemitibus constat, quam sermonibus, plus fletu, quam afflatu*: Faithfull prayer indeed doth consist rather in teares and silent groanes, then many words. Such a prayer is this of our Saviour; to speake of, it was but a grone, very short; but very pithie; few words, but full of fervency; for he prayed, and stil he prayed, and the more he was afflicted, the more earnestly he prayed. Many mē at the beginning pray earnestly, but after faintly, and at the last coldly; in our Saviour it was contrary. The nearer his trouble grew, the more zealously he praied. As he suffered for all, so he praied for all; his Passion more grievous, and his prayer more feruent then euer was mortall mans. The occasion of this prayer,

Chrysoft.
*In omnibus
& pro om-
nibus orat.*
Leo Ser. 7
de Passio
ne. Aug.

ἐκτενέστε-
ρον ὑπο-
σχετο.

Beda.
Isa. 53. 12.
He prayed
for the tres-
passers.

Mark. 14:
34.

Ioh. 18. 2.
Cyril. *Ubi-
que inuenies
eū semotim
orantem, ut
discas ani-
mo quieto
& attento
colloquen-
dam cum
Deo sublimi*
Ch. 12. 41.
Thom. in
ca. 27. Mat.
*Pronomen
illud indi-
cat se pa-
trem geni-
num invo-
care.*

prayer, it was just and urgent; for Saint *Marke* saith, *His soule was very heavy, e-
uen unto the death:* The place was sweet
and solitary, a garden, an oratorie, where
S. Iohn saith he often resorted to pray.
The intention was earnest, for *S. Luke*
saith, he went a stones-cast off, and was
all alone. This prayer it was with loue;
for he did often ingeminate, Father, Fa-
ther. It was in faith; for he said, My Fa-
ther. It was with a feeling affection; for
he cried, O my Father, take, take away
this cup. It was with humbleness; for *S.*
Luke saith, he kneeled down. It was with
humbleness and great reverence; *S. Mat-
thew* saith, he fell groueling, as it were
kneeling on his face. It was with constā-
cy, he praied three times. It was with sub-
missive obedience, Not my will but thy
will be done. It was with fervency, euery
word afforded a drop of bloud. Lastly, it
was with charity, still he visited his Dis-
ciples, counselling & comforting them.

Behold here the lamentable distresse
of a troubled & perplexed spirit. When
a man is in a deadly brunt indeed, of
whom doth he look for comfort, but of
his

his Father? Whom doth he desire to haue with him, but his dearest friends? So did our Sauour; Of all his disciples he pickt out the chiefe and the choicest. He took with him S. *John*, whom he loued so dearly, that oftentimes he lay in his bosome; S. *Peter*, who had vowed though all the rest ranne away, he alone would stand to him; S. *James*, and these two, who before were witnesses of his glory upon Mount Tabor, the same three he tooke with him, to be witnesses of his sorrow, & so prayed in this brieft and heauenly manner to his Father. But a troubled minde cannot long abide in one place. Finding no comfort from his Father, away he goes to his Disciples: when he found his disciples asleep, back againe he hies to his Father. From his Father to his friends still and anon, from his friends to his deare Father to and againe. Truly doth truth of Scripture witness: *A sacrifice to God is a troubled spirit*: Here is *Agonia* and *Agonia*, both a combate and sacrifice, a right sacrifice, a troubled spirit, a fresh bleeding sacrifice indeed. First, he offers up his soule in
 fervent

*Ut qui tres
 Maiestatē
 viderant,
 sue Passio-
 nis dolores
 presentirent
 Hilar. Ora-
 tio frequēs,
 discursus,
 recursusq;
 multiplex.
 Isa. 53. 10.
 He shall
 make his
 soule an of-
 fering for
 sinne.*

*Fidelis pon-
tiffex, qui
semetipsum
immolabat.*

*Iren. adver.
Iazrel. li. i.
Tertul. de
hæresibus.*

fervent prayer, and then his blood in sweating fervour. As in the 13. of *Judges* the Angel whose name was *SECRET*, kindled the fire upon the Altar, and at length the flame increasing, himselfe also ascended in the same: So here, in this Agonie, our Saviour kindled the fire of his love, and after offered up himselfe in flaming sacrifice of his Passion.

Here upon the Mount, we meet with *Marcion* and *Manes*, two straying Hereticks, both having lost themselves, and by no means able to find the way into this garden. *Marcion*, notwithstanding he rejected all the Evangelists, except onely *S. Luke*, yet in this Agony written onely by *S. Luke*, he could not see the truth of Christs humanity, but affirmed that he appeared in the flesh, not *αληθῶς* truly and substantially, but *putative*, in phantasticall manner: alledging to this purpose the words of our Saviour in the ninth of *S. Matth.* ver. 16. *No man pecceth an old garment with new cloth, or putteth new wine into old bottles:* alluding thereby, that the body and nature of man was base and vile, like an old

moath.

moath-eaten ragge, not meet to weare the glorious robe of Christs Divinitie; and like a musty and unsavory bottle, unfit to be filled with the sweet wine of his abundant grace. * *Manes* in like sort boldly avouched; *Dominum neque animam neque corpus recepisse, sed hominem tantum visum esse, nihil humani habentem*. The Lord Iesus never really took either soule or body, but seemed onely to be man in outward shew, having no part of humane nature in him. But it appeareth plainly by this Agonie, that (sinne onely excepted) there was in our Saviour *corporeas*, faculties and passions as in other men. He was touched with our infirmities, he feares, sorrows, faints, trembles, prayes, and sweats, to shew that he was perfect man. *He tooke our infirmities, and carried our sorrowes.* S. Paul also speaketh home: *He tooke upon him the forme of a servant, he was made like unto man, and was found in shape as man*: Here is likelyhood, shape, and forme: by likelyhood, a man is described; by shape, a man is pictured; and by the forme a man is defined to bee perfect
O man.

* Vince.
Lirin. *Per-*
passionis, ei
per speci m
tantum &
fucum acci-
diffe.
Ambro, in
Luc.
Suscepit a-
nimam mē
suscepit
corpus mē.
Ori. tract.
35. in Mat.
O mnes pro-
prietates
carnis hu-
mane im-
plevit, ut nō
in phantasia
carnem ha-
buisse vide-
atur.
Heb 4. 15
Chry. hō.
in Mat. 83
Queq; hu-
mana susti-
nuit.
Heb. 5. 2.
Compassed
with infir-
mities.
Ila 53. 4.
Philip. 2. 7

Hieron.
*Passus est
 Dei filius
 non putati-
 ve, sed se-
 cundū sub-
 stantiā as-
 sumptam.*
 Aug. in
 Plal. 87.
 Hier. in ca.
 27. *Μαθη-
 αὶ δὲ οὐκ ἔ-
 ούσαν τὴν
 οὐρανὸν
 περι-
 στήσαντες.*
*circundari
 doloribus.*
 Heb.
 Plal. 116 3.
*The sorrows
 of death co-
 passed me a-
 bout.*
 Mar. 14 33
*ὁ ἰησοῦς
 ἔειπεν
 ὡς ἔστιν
 ἡ ψυχή μου
 ἐν ἁνθρῳ
 ἀπο-
 σπασθή-
 σεται.*
*quasi lūsin
 volat, ani-
 mi quedam
 dissipatio.*

man. Thus having stept a little aside, to set *Marcion* and *Manes* the way to the Garden of Gethsemane, I returne to my Text.

It is *vox natura*, the instinct of nature, when the murthurer approacheth, & the traitor is ready, the party appointed to be slaine trembleth, and begins to bleed. Our blessed Saviour, perceiving *Iudas* to be at hand, and instantly coming; the noyse of the multitude, with lanthorns and weapons, rebounding frō the valley, and sounding in his eares; the time fearfull, in the murke and dead of the night; the place comfortlesse, on the solitary Mount; his choise friends ready to forsake him; his Father (by divine dispensation) shewing no comfort; the wrath of God before him; the feare of death upon him; the destruction of Ierusalem following; and the perpetuall rejection of his native country-men ensuing: all these together did so belabour him, surround and overwhelm him, that he fell into a dreadfull Agonie: his thoughts were troubled, his spirits affrighted, his heart trembled, his joynts

shooke

shooke, his pores opened, and all in a sweat, he fell groveling and prayed, hee passed to and fro, he panted and prayed, he sweat and prayed againe: so earnestly did he pray and sweate, that in the flame of this passionate fervour, *totus sudore defluit*, thorow and thorow his garments it trickled to the ground. Beloved Christians and Brethren all, what a ruthfull spectacle, what a mournfull and strange sight was this? The glorious Lord of heaven and earth, who was desired and looked for foure thousand yeeres together; who might haue kept himselfe in his heavenly pansion, so that neither Cherubines, men, nor Angels, could haue seene him; at whose birth the face of the whole world, with a generall consent of peace did smile; at whose coming the Angels (knowing the Bridegroom was gone out) did sing *epithalamion*, a ioyfull Marriage-song; at whose appearance (as at the uniuersal Monarch) the Oracles were whist, and Kings came and did their homage; who a little before was carried in ioyfull triumph, the people singing & shouting, *Hosanna*

Esay 53.3.
He is a man
full of sor-
rowes.

Nomina ep
pauis, lu-
gum her, o-
pa, the au-
rus, mani-
gencia, He-
rodus tripi-
datio regis
esse probant.

* Cant. 5.

IO.

Prou. 8. 31.

*Delicia mee
cum filiis ha-
minum. Do-
lores in natu
calorem ex-
agitant, &
igneis ardo-
ribus visce-
ra urunt.*

Cyril.

*Fortitudo
vera non
habet suppo-
rem. Am-
brof. in
Luc.*

Efay 53. 3.

*He is a man
full of sor-
rowes, and
hath experi-
ence of our
infirmities.*

Ier. 14. 8.

Plalme.

in the highest heauens. Of whom the
* Spoule doth pronounce, that her Loue
was most goodly and amiable amongst
ten thousand; whose delight was with
the sonnes of men, enobling the earth
with his beautifull steps; all his life long
being kinde, sweet and gracious to every
creature, offending none, and doing good
to all; ah Lord, that Hee should bee
brought to this paffe, to be thus desolate
and forsaken at all hands! No helpe from
his friends, no pittie from his Father,
wounded at the heart with sorrow, trou-
bled in minde, melted in soule, afflicted
in body, passing to and fro affrighted
groueling on the earth with his face; cry-
ing out with pittious moanes, disfigu-
red, deformed, & all in a gore with blou-
dy sweat. Well do we pray in the Litur-
gie, *By thine Agonie and bloody sweate,
good Lord deliuer us:* for here are un-
knowne sorrowes and secrets stings, and
sufferings which are unspeakeable. True-
ly doth *Jeremiah* cry out in his Prophe-
ticall voyce: *O thou hope of Israel, and Sa-
niour thereof, why art thou as a man astoni-
ed, & why is confusion gone ouer thy face?*

There

There
shout
stress
in a c
him,
thou
Rode
thou
be sh
iourn
from
to Pi
Hero
lats E
the H
the P
the f
Moun
God
gotha
Calv
In
with
Wha
Quia
thou
larie

There is neither forme nor beauty why we should desire him. When Eliab was distressed at Mount Horeb, & lay hidden in a cave all alone, the Lord said unto him, *What dost thou here Eliab? Arise, for thou hast yet a long journey to go.* Blessed Redeemer, and fairest of men, what dost thou here in this plight? the holy Ghost be thy comfort, for thou hast yet a long journey to go. From *Judas to Annas*; from *Annas to Caiphas*; from *Caiphas to Pilate*; from *Pilate to Herod*; from *Herod to Pilate* backe againe; from *Pilates Palace to the Common hall*; from the Hall to the Pillar of correction; from the Pillar to the foot of the Hill; from the foot of the Hill to the top of the Mount; from the Mount to the Crosse: God knowes, from Gethsemane to Golgotha; from Mount Olivet to Mount Calvary, a long and weary iourney.

In this wearisome iourney, I aske not with *S. Bernard*, *Quid sitis Domine?* What, and why dost thou thirst? but *Quid sudas Domine?* Lord, why art thou in this sweating Agonie? Saint *Hilarie* presently answers: *Et oratio pro*

Isa. 53.2.

1. King.
197.

Bernard.

Hearde de
Trinit 10.

nobis est, & sudor pro nobis est; This Prayer and this Agonie, this suffering and this sweating, it was for us, for mee, and for thee, for us all, sinners, wretched sinners that we are. No power in heaven or earth, could have bereft him of his life, but his owne compassion upon sinners. It was his tender love, and inward affection to man, that brought him into this Agonie. His love did first moue it, his Deity did approve it, his humilitie would have it, the cry of our miserie obtained it, and the grieuousnes of our sinne did cause it. Sinne in regard of God, against whom we sinne, is infinite, and so consequently satisfaction must be infinite. But no worke of man alone was ever of infinite merit. Yet our finnes are infinite, infinite in number, infinite in greatnesse, infinite in continuance, infinite in strangenesse, infinitely infinite, not to be satisfied by any creature finite, but by an infinite Redeemer. Iudgement to the offence, and sentence to the sinne; the partie satisfying, to the Creator punishing must bee proportionable. Thereupon
Christ

Christ Iesus both God and Man, in his mercy (as the soule and body were by him created, by us polluted) to redeeme soule and body, that both might be his again; in soule he suffred infinite sorrows, in body he suffered infinite torments, that so in all holines we should dedicate both soule and body unto him for ever.

Wherefore, as the Virgins of Israel did take up their lamentations for *Ieptha* his daughter yeare by yeare; so let these times be our *Parentalia*, our mourning daies to bewaile our sins, and to bemoane his sorrows. The Apostle saith, *Doth not nature it selfe teach you?* Surely nature hath taught the Storke, the Swallow, the Turtle, to chatter & mone, & to obserue their appointed times: O let us at length learne to obserue this time. *To everie thing there is an appointed time; there is a time to laugh, and a time to mourn.* And surely if in all the yeare, this is a time of mourning, wherein both the season it self, and all things else do represent unto us the mournfull passion of our Saviour. The Institutiō of the Church, the order of the Liturgy, the Chapters, Epistles,

Iudg. 11.
40.

1. Cor. 11.
14.

Eccle. 3. 4.

Gal. 4. 4:

Psalme.

Gospels, daily Prayers, continuall Preaching, solemne Offertories, appointed Fasts, Almes, Sacraments, and Ceremonies: all these do point and ayme at nothing, but Repentance and the Passion. So then, as at Christmas came *the fulnesse of time*, wherein with Christian liberty we might use the fulnesse of joy; so now is Lent come, a time for repentance, wherein also we should partake of the fulnes of Christs sorrow. The Lord God out of his excellent providence, out of the true intention of his deare and secret love unto man (to sweeten our lives in this vale of misery) hath tempered all the accidents, and whole course of mans life, with such proportion and equall counterpoise, that ever and anon ioyes and sorrows are mixt together: sorrow over night, ioy comes in the morning: by and by from the morning to the evening the time is changed, for no ioy is of long continuance. This is apparant in our blessed Saviour. Vpon Mount Tabor he was transfigured in glory; vpon Mount Olivet, he is disfigured in sorrow: a little before a glorious Triumph, presently after

after a deadly treason: one day *Hosanna*, another *Crucifige*: after the banquet of the Passover, the trial of his Passion: in the verse before, an Angell comforting; in this verse an Agonic affrighting. This is the condition of all the children of God: The copartners of his Kingdome, must be the companions of his tribulation: they who looke to be glorified with him, must also suffer with him. *Noluit Deus homines delicato itinere ad cælum pervenire*: It is the ordinance of God, mortall men may not swimme all their lives long in jollity and pleasure, and so thinke to leape into heauen: No man is crowned except he strive as he ought: and every man who proveth masteries, but for a corruptible crowne, abstaineth from all things. Herein for our example, our Saviour took an excellent course, by washing his Disciples feet; by celebrating the Passover; by instituting the Sacraments; by solitarinesse on the Mount; by watching by night; by prayer in the gardē; by al kind of holy devotion he armed & prepared himselfe, that so for our sakes he might be prepared to undergo his Passion.

Reuel. 1. 9.

Rom. 6.

2 Tim. 2. 5.

1 Cor. 9. 25.

Theophylact.

Post cenam nequaquam inertia & iocus & somnus occupant Dominum; sed oratio, sed solitudo sed vigilia.

Passion, to overcome, and to be crowned. In imitation hereof (even from the Churches infancie) the ancient Christians have dedicated this time of the Passion wholly to Repentance: and thereunto by almes and fasting, by prayers and teares, they humbled and carefully prepared both soule and body. Hence came those titles of *Septuagesima*, *Sexagesima*, *Quinquagesima*, *Quadragesima* Sundaies; sūdry Churches, some sooner, others later, obseruing their time of Lent; yet all with might and maine, exercising workes of pietie, and wholly devoting theselues to the meditation of the sacred Passion. We know it all too wel; the corruption of man is so given unto ease and libertie, his nature so vicious and exorbitant, that it is an hard matter to restrain him of his affections, and to hold him within the lists of piety, at any time whatsoever. It must needs then be requisite upon so weighty an occasion, as our particular repentance & preparation to the Sacrament, that vanities be laid aside, pleasures abandoned, worldly affairs for a time somewhat removed, apparel, diet,

body

body and mind, all should be composed to austeritie and sorrow, that so (at the least once in a yeare) the very outward face and presence of all things, may recall our ranging and recheles thoughts, to more severe and serious cogitations. Indeed we ought at all times to leade a life worthy our profession, but yet not to hold it superstitious to exact one time more then another. All things in this world, wherof humane imbecillity hath the custody and government, they decay by degrees, and in proesse of time, gather soile, drosse, and corruption: but undoubtedly in the first institution, & primitive sinceritie, this season was *moesis animarum*, the harvest of soules; an especiall time to restrain wickednesse, and to renew us againe in the blessed course of godlinesse and piety. To this end abstinency in Lent, remembrance of the Passion, celebration of the Sacraments, is still preserved, and generally appointed to be observed of all, lest the floods of sin growing outragious, and having no bounds nor setled bankes to restrain it, the common sort of people should run on

Ab omnibus concupiscentiis et a singulis singulationibus accipiat.
Cyp. Epist. 63.

on head and suddenly be plunged in the gulf of all lewdnesse and impiety.

Wherefore with the ancient order of the Church, by true repentance let us condole this time of Christ his sorrow; otherwise the time will come like sorrow shall be ours. When *David* willed *Vriam* to rest him and take his ease; *Vriam* answered, Shall the Arke of God, and *Ioab* my General with it, be skirmishing in the field, and shall I take mine ease? Shall we see our Captaine and Noble General thus fervently sweating in bloody conflict, for our sakes & in our quarrell, and shall we still take our pleasure & passe on securely? Was the wrath of God and the feare of death so dreadfull to our Saviour, being innocent & without sin? what astonishing horror wil they then bring to a wicked, prophane, & unrepentant sinner? If they cast him into a sweat, what shall a false-hearted hypocrite do? When the judgement of God shall grow upon his thoughts as a tempestuous storme; when death stands before him unresistable like an armed man; when sin lies at the doore like a bloudhound,

2.Sam. II.
II.

Muscul.
Si horrenda fuerit imago mentis corporalis hominis etiam invocatis, quanto horribilior nocentis?

hound, and a guilty conscience gnawes at the heart like a vulture; O then, whether shall sinfull man betake him? Will a short and ordinary confession serue the turne? happy are we aboue all the people of the earth, to serue such a God, as will so soone and so easily be pleased. No, no, horrible euer hath the wrath of God bin against sin, & the execution therof most fearefull. Fire from heauen, innundation of waters, gasping gulfs of the earth, infections of the ayre, furie of wilde beasts, destroying sword, heauen & earth, elements and metcors, Angels, men, & creatures armed against sinne, and revenged of sinners. But neuer any example of Gods wrath like unto this. *Non fuit dolor sicut dolor iste*: no sorrow, no punishment was euer like unto this. For let us (so far as possible) set before our eyes, some one man, who alone had committed all the sinnes, which all men euer liuing did, or hereafter should commit, from the first beginning to the worlds end, & upon this man onely, according to the qualitie and greatnesse of those sins, let the punishment be proportioned. As soone

as

Si ille tremuit, tu quomodo stabis?
August.

Lam. Ier. 1
12.

as he should fore-see his death at hand, Lord, Lord, whose thoughts are able to conceive, what feares, what distractions, what sorrowes must needs possesse him! Thus stood the case with Christ, hauing all the whole weight of the worlds all sinne upon him.

Behold then, and obserue the hateful-
ness of sin. Were it so light a matter, and
of so small reckoning, as vile sinners, and
dissolute liuers do extenuate and usually
make it; why did the blessed Son of God
so tremble and feare? why did he kneele
and pray? why did he grovell and cry
out? why did his pores sweat, and all his
spirits melt? why was his soule in bitter
anguish to the very death? O wretched
sinner looke upon thy distressed Redeem-
er; consider thine owne case in his: and
when thou seest him boyling in the fur-
nace of Gods wrath, drop following
after drop, cuer after bee ashamed and
confounded wilfully to sinne, at least ne-
uer to sin so fouly as thou didst before.
Beware of that liuing and cuer-liuing
death. The price of our ransome hath
once beene fully paid; which if the trea-
sures

fires of all the earth, or streaming sacrifices of liquid gold, or the life of men & Angels could have satisfied, God would never so grievously have afflicted his own Son. Neuer look for any more Christs, any more Agonies. One repentant teare will now effect that, which afterwards the whole Ocean shall never be able to wash away. The doore of the Arke once shut, Gods will be done. But, alas, men traile and false-hearted men we are: and as men, what can we performe of our selues? Lord (we entreate thee) season our hearts & the thoughts of our hearts, with thy comfortable & gracious spirit, that so both heart and thought, and spirit, may rest on thy mercy, & be joyfully settled in thy loue for euer. *Amen.*

And his sweat was like drops of bloud.

OVr blessed Saviour hauing taken upon him to be our high Priest, of necessity he must enter into the Tabernacle, and thither was no access without shedding of bloud. Remission must

Heb. 9. 22.

Rom. 3. 24.

Rom. 5. 9.

Col. 1. 20.

Plat. in
Tim.

cor spiritui
vitali sub
stantia pro-
creat Galen
Hierony.
ad Fabiola
de veste
sacerd.
Mat. 15. 19

must be procure, and without blood it could not be. For as it is said, *Levit. 17. 11. Blood shal make an atonement for the soule.* Therefore in offering up the sacrifice of our sinnes, the scripture euer sendeth us to the blood, to the blood of Christ. Hee hath wrought reconciliation through faith in his blood: we are washed by his blood, iustified by his blood: He hath pacified all things by his blood; by his blood hath he wrought redemption. Thus the Holy Ghost sendeth us to the blood of Christ, because Christ laid downe his life, and life consisteth in the blood. Now it hath been much controuerted, wherein the seate of life in man should principally consist. *Plato* and *Democritus*, with the learned and ancient Physitians, they held it to be in the brain and veines of the head. The *Pythagoreans* said it was in the heart; because *Cordis munus pulsaum agitatio.* The beating of the pulse (which is the greatest Argument of life) proceedeth from the heart. *Saint Hierome* also (grounding upon the words of our blessed Saviour, *Out of the heart arise euil thoughts*)

was

was of opinion, that the seat of life was in the heart. *Aristotle* and his followers, they affirmed it to be in the whole and every part of the body: with whom divers of later time haue consented, by reason it is said in the 2. of *Genes.* and the 7. He breathed into man the breath of life. *Empedocles* & *Pliny*, with many others; *Prima domicilia anima, sanguini præbent suauoso*, they absolutely conclude, that the liues being is diffused in the spirits of blood: to which the Scripture accordeth in the 17. of *Levit.* 11. *Anima omnis carnis in sanguine: Thou shalt not eat the blood, for the life of all flesh consisteth in the blood.*

Now whether it be in the head, or in the heart, whether in all the body, or in the blood, out of all doubt this sacrifice was thoroughly slaine, most truly did he lay down his life for our redemption. For if the seat of life were in the brain or head, when he was crowned with thorns, the veins of his head did spring with blood: If in the heart, his heart was pierced thorow and gushed blood: If in the parts of the body, with wounds and stripes, all

P

and

Tertul. de anima mortis. ca.

53.

Exitus sine dubio aut sanguinis aut cordis aut venarum eversus est. Vene sunt vasa sanguinis.

Fernel. 1.
p. li. 4. c. 10
Beda. Ne-
mo sudorē
hunc infir-
mitati depu-
let, quia cō-
tra naturā
est sudare
sanguinem.

Tristitia
soluit cor.
Aug. epist
120. ca. 14.

Ioh. 19. 34

and euery part of his body was tortured and stained with blood. Lastly, if life consists in the blood it selfe, in this Agony, the power of his spirits (like a still of roses) sweateth & trickleth blood. *Primo sudorum origo ē precordijs est*: Sweating proceedeth from the heart strings; it was not *uotis*, a moist & watry dew, but rather a current of blood: or as S. Chrys. saith, *nimbus sanguinis*, a bloody shower. So that we may see, in the distress of this Agony, & extremity of his Passion following by sudden dilatation of the heart, the vitall spirits and the blood being too far carried from their fountain, the life of his Brain, the life of his Heart, the life of his Body, the life of his Blood, and the Blood of his life; all was drawne out and exhausted. His body was like a bottle dryed in the smoke; for as this Agony began with water and blood, so his passion did end with blood and water: last of all water, to shew there was no more blood remaining.

Thus was his love like fire in his breast till it flamed in his blood. That the spirit of blood (which of all things is observed most cordiall to the heart) might comfort

our heart, frō so many springs as he hath members, did he drink saluation unto us in a full cup of his own bloud. Frō every mēber did bloud issue, that every mēber of his Church should lamēt his death, frō every mēber did it flow, that every sinful mēber should hasten to take & reserue a drop for the cleansing of his soule: from every mēber, that euery Christian mēber (as he did) should willingly spend his bloud in defence of the truth, and honor of his Saviour. For thy sake hee became the Martyr of Martyrs: a Martyr in his body, a martyr in his soule, a martyr in his loue, a Martyr in his obedience, a martyr in his sorrowes, a martyr in his merits, a martyr in his patiēce, & a martyr above all martyrs in the excellency of his bloud. For the excellency of this bloud *speakes better things thē the bloud of Abel.* Indeed *Abels* & Chr. bloud were both innocent, & *Abels* & Christs bloud were both shed of envy. But with the shedding of *Abels* bloud, Gods wrath was kindled; with the shedding of Christs bloud, Gods wrath was appeased. The bloud of *Abel* was life onely to himselfe,

Aug. in Pl.
68. De toto
corpore
Christi, quod
est Ecclesia.

Heb 12 24

the blood of Christ gaue life unto all
 mankinde: the blood of *Abel* was spilt
 on the earth, the blood of Christ sprinkled
 on the soule: the blood of *Abel* cried
 for vengeance, the blood of Christ crieth
 for mercy: the blood of *Abel* cryed, had
 done, and was no more available, the
 blood of Christ cryeth still, and shall for
 ever bee available to the worlds end.
 Seeing then the sinne of the soule is such,
 and so hainous, that nothing in heaven
 and earth could be sufficient ransom, but
 blood, the innocent life. blood of the eter-
 nall Sonne of God; being now set free
 by so noble a Redeemer, and at so high
 a price, stand upon thine owne worth,
 esteeme thy soule at the same rate it was
 ransomed; as *Ahab* did, sell not thy selfe
 basely for earthly muck, nor as *Esaú*, for
 a little momentarie and fading pleasure.
 Doe not, O doe not trample under foot
 that unvaluable blood of such a gracious
 and everlasting Saviour. Goe not care-
 lessly on in dissolute presumption, neither
 be delected in secret thought. Say not, nay
 suspect not with desperate *Cain*, that thy
 sin is greater then can be forgiven. Alas,
 thou

thou art a mote, a worine, even as nothing, and thy God and Saviour is more incomprehensible, rich and infinite in his mercy and blood, then it is possible thou a mortal wretch, canst ever be in sinning. Despise not then the excellencie of this glorious sacrifice. In defiance of Satan, challenge the right which thou hast in the blood royall of the valiant Conquerer of the tribe of *Juda*. Behold Christ Iesus combating in blood, and overcoming in thy quarrel. *David* hath kild *Goliath* with his owne sword. Satan is overthrowne at his owne weapon Iesus our Generall, in the similitude of sinfull flesh, by sin, hath condēned sin in the flesh. He vouchsafed to be made sin, the punishment of sinne for us, that we for ever might be the righteousness of God in him.

Rom. 8. 2.

2 Cor. 5. 13

Moreover, in regard he shed his innocent blood for thy sake, do thou for his sake christianly & kindly forgive others, and in no case wilfully shed the blood of thy brother. Hatefull ever in the sight of God, and most detestable hath been the wilfull shedding of blood. *David*, Gods love and dearest favourite, smarted se-

Vegetius
de re mil.

uerely for it, both in himselfe and his posterity. Therefore lay aside all quarrels & deadly combatting. Kindle not sparks of unkindnesse, & rake not up coales of bitter and fatall dissension, in the first and faire closing of this blessed union. It is the point & poiso of a factions & deadly enemy, to raise mutiny in the Camp. Valour in feates of armes, courage in high attempts, noblenesse in heroicall designes, not against our selues, O not against our selues, but against Gods & our open enemies let them be declared. In the quarrell of our God, in the defence of his Church and truth, in the seruice of our King and Country, let al the world testifie, that we stand upon our valor, that we make high esteeme of our honour, that we ioyfully commend our selues to God, & our liues to win renown, both to our name & nation. In times past, the noble & worthy spirits of *England*, they undertook high attempts, & did joy to make long & dangerous voyages to the holy Land, there, for the honor of Christ & Christian religion, to shed the bloud of Saracens: now like barbarous Saracens, diuers make voyages

ages into other lands most brutishly in
privat combat to shed the bloud of their
native country men & Christians. Alas,
let every man come home to his secret
thoughts, & say truly in his owne heart;
Doth not a dear God, every day we live,
raine upon our heads even golden show-
ers of his mercy? Moneth after moneth,
and yeare after yeare, do not the heavens
bless the clouds, and the clouds bless
the raine, and the raine bless the earth
with such infinite plenty & abundance,
that notwithstanding there be in this
populous Citie eight hundred thousand
living soules, or thereabouts, yet they are
all filled, and fully satisfied with the fat
of the earth, & the dew of heaven? Doth
not a wise and religious King, heap upon
our heads, wealth, gifts, offices, and ho-
nors, most sweetly embracing each Na-
tion in both armes, with tender affection
and equall termes of love, & for all this,
instead of thankfulnessse to God, of love
and loyalty to our Sovereigne, will ye
never cease to beget new quarrels, and to
sheath your weapons in your own bow-
els? O tell it not in Gath, and let it never

*O what love
and thank-
fulnessse do
we owe to
so gracious a
God.*

be published in the streets of Askalon: let it never be heard of in Spaine, nor reported in the Court of France, for our confederates will smile, and our ancient enemies will secretly rejoyce.

The honor of true Christianity, above all the laws, learning, and religion of the Heathen, is to pray for our enemies, and to forgive. Indeed the law saith, An eye for an eye, bloud for bloud, for everie wrong a recompence, and it hath ever been accounted a point of wisdom and reaching policy, amongst the barbarous Gentiles, to meet a man at the lands end, to requite an injury and pay it home. But Christ teacheth us another doctrine: *Love your enemies, blesse them that curse you, do good to them that hate you.* This did he teach in his life, and this did he performe at his death. In the depth of all his sorrows when the tormentors stood round about him: upon the Altar of his crosse he prayed for them, *Father forgive them, they know not what they do.* Let his example bee our instruction. Whatsoever is past, passed be it, forgotten and forgiven. *Nihil a deo grave, quod*

Mat 5. 44.

Luk. 23. 34

non aquanimiter toleratur, si Christi pas-
sio ad memoriam revocetur. No injury is
 so soule and disgracefull, but it is easily
 pardoned, by calling to mind the passion
 of Christ Iesus. As he did, so let us also
 mourne for the conversion of our ene-
 mies; especially for all such as sin of igno-
 rance. Let us never cease to pray, as we
 our selues would be prayed for, Father
 forgive them, they know not what they
 do. Assuredly there is no such testimony,
 no such assurance to my soule, that the
 sweet spirit of grace resteth in me, as to
 pray for mine enemies, and to forgive
 them. *Beatus qui amat te, amicum in te,*
& inimicum propter te. Blessed is he w^ho
 loveth thee, his friend in thee, & his ene-
 my for thy sake. It is most lamentable
 which we daily see; by private combats,
 by fearefull and secret murthers, bloud
 toucheth bloud, and the whole Land, is
 grievously defiled. Lord, Lord, who kee-
 pest covenant and mercy for ever with
 them who love thee and feare thy name,
 punish not this flourishing & Christian
 kingdome for this crying sin. Mercy, for-
 givenesse, and charity are daily taught;
 Christian

Greg.
Mag.

August.

Christian and good lawes are already ordained, justice is duely and faithfully executed, and so their blood and bloody attempts fall upon their owne heads, but mercy and peace and salvation be upon our King, upon his posteritie, and upon his people for ever.

Drops of blood trickling to the ground.

IT was truly prophesied by the sweet Singer of Israel: With the Lord is mercy, & with him is plentiful redemption. Here is plentiful redemption; his blood *trickled to the ground*. As he was kingly & munificent all his life, so also at his death: he reserved nothing to himself but onely charity to redeeme the world. He gave himselfe to be our Father; his Sonne our Brother; the holy Ghost our Comforter; his Church our Mother; his Word our Guide; his Sacraments our food, his death our remission, his blood for ever, our Redemption. Plentiful redemption, forgiving all kind of sins. To *S. Matthew* his extortion; to *Mary Magdalen* her looseness; to the sinful woman her adultery; to the Apostles their back-

sliding

Psal. 130. 7

Ioh. 8. 11.

fliding; to S. Peter his deniall, to his persecutors his owne death. Plenteous redemption. For to his Apostles he commended the care of his Church; to Saint John the blessed virgin his mother; to his father his spirit; to Ioseph of Arimathea his body; Paradise to the Theefe, and to all mankind the excellencie and plenty of his blood.

In the 19. of *Numbers*, the 4. it was commanded that the blood of the sacrifice should be sprinkled before the congregation seven times. *Moses* also was commanded to sprinkle the altar seven times, that so the altar and all things belonging therunto might thoroughly be sanctified. In like sort the blood of Christ Iesus was seven times shed, that both the earth might be consecrated, & all things belonging therunto. First, in his incarnation, when the word became flesh, hee sanctified the whole nature of man by a blessed and hypostaticall union. *Vnguentum euacuatur à vase in vas, omnia vasa, unguentū ipsum redolere facit*: as a delicate and rich oyntment poured out of violl into violl, doth sweeten and perfume each

Levit. 8. II

Circum-
cissione.
Hæro.
Corona.
Flagella-
tione.
Manibus
Pedibus.
Corde.

D. Epiphanius in
Anchor.

342.

Cant. 1. 2.

*Unguentum
evacuatum
de caelo in
terram.*

Gen 27. 27

Chrysost.
in serm. de
Pas

*Non sub-
tecto, ut eri-
am ipsius a-
eris natura,
mundetur,
& terra
sanguis di-
stillatione
purgata sit.*

each vessell it is poured into: so the di-
vine nature descending into the humane
nature of man, & becoming one heaven-
ly and harmonical Hypostasis, hath infu-
sed into euery good Christian a sweet in-
fluence of holinesse and spiritual odour.
Insomuch, that God the father saith to
every regenerate Christian, as *Isaak* said
to *Iacob* his sonne: *Behold, the smell of
my sonne, is as the smell of a pleasant field
which the Lord hath blessed.*

Moreover, whereas man consisteth of
the foure elements: his bones & his flesh
of the earth, his breath of the aire, his hu-
mors of water; the heate of his heart and
spirits of fire; To the end that man & the
whole substance of mā might be renewed,
The Aire he perfumed with his breath;
the water hee sweetened with his Bap-
tisme; the Fire he purified with the Holy
Ghost; and the Earth he cleansed by stee-
ping it in his own blood trickling to the
ground. Why to the ground? The earth,
before all liuing creatures, was created,
named, quickened and blessed of God,
as *Materia prima*, the foundation of
formes, the substance, the matter, the
mother

mother of us all. When man was to be made, heere was formed of the earth; when punished, set to till the earth; when he died, to returne to the earth; Christ Iesus was to be laid in the earth; and from the earth to rise againe. Afterwards this earth was cursed for mans offence : *Maledicta terra* : Cursed bee the earth for thy sake. Now to sanctifie this earth, to take away the curse, to renew it againe to the use of man, that so the very stones might giue a sauour of holiness, and the ground defiled with the finnes of men, might be expiated; Christ did hallow it with his blood, it trickled to the ground. *Medicina quæ remouet maledictionem terra, est sanguis Christi*: The blood of Christ is that soueraigne medicine which taketh away the curse of the earth. As the Prophet *Elisha*, by casting a little salt into the corrupt waters, took away the infection & bitterness, and made all the waters sweet : so his blood trickling to the earth, did take away the bitterness of the curse, & blessed it to us again. And surely if the touch of his garments did cure the bloody issue, & the napkins

Gen. 3. 17.

2 Kin. 2 22

Acts 5. 15.

of

Greg. Na-
zi.

of S. Paul, & the very shadow of Saint Peter, were of sufficient vertue to heale diseases; much more powerfull must needs be the sacred & immaculate bloud of Christ. *Christi aduentus in terram, totam terram sanctificauit.* By Christ his descending upon earth, all the whole earth was sanctified.

So plentious was this redemption, that not onely by bloodshed in his death, but by the obedience and holines of his life, all the creatures were hallowed & made fit & comfortable to the use of man. As the *Vnicorn* having once dipt in the waters, al the beasts of the forest may plentifully drinke; so Christ having used all things, all things are lawfull unto us. He sanctified the Fowles of the ayre, in the Dove, that did descēd on him; the Beasts of the field, in the Lamb which he did eat of; the Fishes of the Sea, in broyled Fish which he tasted of; the Trees of the forest in the timber of his Crosse; the Plants of the earth, in the whithorn of his crown; the Fruits of the Earth, as Bread, Wine, Honey, all which he did often feed on. Againc, the use of sweet Balmes was ap-
proved

Cypress.
Cedare.
Olive.
Palme.

proved in the costly ointment, where-
 with *Mary* did anoint him; of aromati-
 call spices, where with his body was em-
 balmed; of Kingly garments, in his scar-
 let robe; the honour of Funerals, in his
 mournfull buriall; the memory of sepul-
 chers, in the tombe wherein he was laid,
 newly hewen out of a rock. So plentiful
 was this redemption, that he sanctified
 all kind of callings. First, himselfe being a
 King, as the most royall and necessarie
 of all others, he hallowed the calling of
 kings, by receiving the homage of kings:
 and as he tooke homage and obedience
 fro the, so by his own practise he taught
 tribute & obedience to the. The calling
 of Nobles & Councillors, in *Nicodemus*
 and *Ioseph of Arimathea*: of Officers, in
Matth. & *Zachew*; of souldiers in *Corne-
 lius* & the Centuriõ, of all other inferior
 callings, in Fishers, husbandmen & shep-
 herds. So plentiful was this redẽption,
 that to cheer up our lives, & to make the
 comfortable, by his own example & pre-
 sence he blest & sanctified, feasts, mariages
 triumphs, invitations, that so, the plenty
 of feasts, the joy of mariages, the glory

of

*Ex aquo
 omnes ad-
 mittens, eos
 etiam qui
 vite genere
 obscuri.
 Procop. in
 Isa.*

Luk. 2. 46.
 Mat. 6. 9.
 Luk. 4. 16.
 Luk. 24. 27
 Mat. 26. 30
 Luk. 4. 20.

of Triumphs, and the kindnesse of Invitations, might Christianly and comfortably be used of us againe. So plentiful was this redemption, that to the end, both to us here present, and to all his whole Church, this and all other such holy exercises might be blessed & fruitfull, in his owne person, and by exemplary practise of his owne actions he sanctified disputations, he posed the Doctors; Prayers, he taught us to pray; Reading, he went into the Temple and stood up to read: Expounding, he opened the Scriptures to his disciples as they went to Emmaus; Singing, after the institution of the Sacrament, they sung a Psalm; Preaching, in the 4. of *Luke*, he closed the Booke and began to preach. So, first he hallowed the earth, and all things thereon for us, and then sanctified these holy exercises, that by them his name might be praised of us, and blessed evermore.

Moreover, so plentiful was this redemption, that he sanctified the clouds by his ascension; the stars by that Starre which guided the wise-men; the Angels

by

by their service, and the Heavens by his
owne glorious presence. Lastly, so plen-
tious was this redemption, as that faint
and cold sweat which is upon us at the
Agonie of our death, the same hee hath
sanctified by the warme and bloudy
sweat of this Agonie, making the Grave
a quiet withdrawing Chamber for the
body; and Death before so terrible both
to body and soule, now an everlasting
placidite, and the very doore of heaven.

Here now appears the excellencie
of the Redemption, before the creation
of the world. Of the Creation of the
world, and of all other the workes of
God, it is said in the eleventh Chapter
of *Wisedome*, and seventeenth verse, God
did all things in number, weight, & mea-
sure. But in this plentious redēptiō by his
Son, neither nūber, weight, nor measure
was observed. Not number, for it was not
gutta, a few drops, but *unda sanguinis*, a
currēt or shower of bloud, rather then
drops: not measure, for it was *modus sine*
modo: the measure of his love was beyōd
measure: not weight, for it was *μεγαλωρελης*,
a price unvaluable, it waighed down the

Q

whole

*Modicam
guttam san-
guinis (prop-
ter unionem
ad verbum)
pro redemp-
tione totius
humani ge-
neris sus-
fecisse.
Clemens.
Rom. 5. 20*

whole world. Where as one drop for the worthinesse of the sacrifice had bin able to redeeme a thousand worlds: in this rich and glorious offering, no faithfulness of love, no fervencie of zeale, no earnestnesse of praier, no duty of obedience, no extremity of sorrow, no excellency of merits, no plentie and abundance of bloud was wanting. Rather more worlds and more finnes were wanting: for where sinne did abound: his bloud then, and his grace now, doth superabound much more. Reioyce therefore O heavens, and be glad O earth, for heaven and earth, men and Angels, elements and creatures, haue beene ioyed and blessed by this redemption.

2 Thes. 1. 3

Now to conclude: Honourable Peers, and beloved Christians all, I know right well, both by calling and dutie wee are bound to love you: your holinesse is our ioy, and your religious life is our crowne. We give thanks to God, and reioyce for you, wherlocuer we become. As the Apostle spake of the Romans, not onely your faith is knowne throughout the Land, but your diligence in Prayer,
your

your loue to the Gospell, your zeale in hearing, your peaceable and godly life in all unitie and Christian love: Wherefore I humbly intreate you, by the unspeakeable loue of Christ, & by the woful pangs of this bitter & bloody Agony, be pleased, be pleased to make some difference of this time, Let it never be truely objected unto us, that our doctrine & our profession is nothing else but licentious liberty. Now against this blessed time of the passion, & generall receiving of the Sacramēt, let us breake off our sinnes by righteousness; by feeding the hungry, by clothing the naked, by relieving poore prisoners, by helping yong beginners, by pittying and comforting old Servants, and poore tenants, who have worne out their lives in your seruice, and now in their age, sup on their owne sorrow in silence. Let us consecrate soule and body unto God by Prayers uncessant, by almes chearefull, by inward sorrow, by unfained repentance. But on the contrary, (as it becommeth Saints) riot and play, banquetting and belly-cheer, flanting in colours, & priding in vanities, away, away with them.

Bernard.
Cant. 4 7-

them. Whilst our glorious Redeemer is watching, let not us be alwaies chambering; whilst he is earnestly praying, let us not bee dicing and dancing; whilst he is attonied for our sins, let not us bee senseless of our owne misery; and seeing with his sacred blood he hath sanctified all the creatures unto us, let us not by our owne wickednesse, profane them to our selves. *Christus formosus in se, sanguinolentus propter te.* Christ Iesus all faire in himselfe, was all bloody and blemished for thy sake. Doe not then, doe not see the Lord of glory, our joy, and love, our thrice blessed Redeemer, doe not see him in this plight and woollfull agonie without some pittie, and humane commiseration. It is written of *Gregory Nyssene*, that he never looked up- on the picture of Christ sweating and bleeding in his agonie, but presently, hee fell on weeping. Alas, this Agonie is but the beginning of sorrowes; consider, looke wistly upon him. Behold, his head is full of dew, and his lockes are deawed with the bloody drops of the night, his very soule

is

is crucified, and all his * whole body weepeth.

* *Ut totius
corpo:is vul-
neribus te
totum sana-
ret, & ut te
totum acci-
piat, qui se
totum tibi
dedit.*

When tidings was brought to *David* that *Jonathan* his friend was slain; he rēt his cloaths, he fasted, hee mourned and cryed out: *O noble Israel, how wert thou overthrown! Woe is me for thee my deare brother, very kind hast thou been unto me, & thy loue hath passed the loue of women.*

The case is now ours, a more lovely then *Jonathan* is here. The Messias is bound for Mount Calverie, and going to be slaine. Most iustly may wee cry out: *O noble Redeemer, how art thou distressed? Woe is mee for thee my dearest Saviour, very kinde hast thou beene unto me. Thou hast wounded my heart with thy loue, and overcome my soule in affection. I will not mourne for thee a few dayes, as David did for Jonathan, but all my life long: so often as this time shall returne, so often will I seeke thee in the garden with sorrow, and follow after thee towards Mount Galvary weeping. In weeping will I over-weep each teare, in recounting my sinnes, and lamenting my*

grievous offences. Thou forgavest mee a sinner; truly for thy sake doe I forgive mine enemies: Thou diddest release mee from the bands of Sathan, I release the bands & forfeitures which I have hardly taken: Thou Lord wert crowned with thorns, O wretch, I am not worthy such honour: but compunction and sorrow, a slip onely of thy thorny crowne, that wil I take, and weare it as a gatland in honour of thy name. Surely every mans silent thought is a secret watch unto his heart. Let any man ask his own heart, & it wil tel him: *Versa & reversa in tergum, in latera, in ventrem, dura sunt omnia, Christus solus, requies*: Mule and forecast, tolle and turne all the night long from one side to another, still, still, no true ioy, no contentment to bee found, but onely in Christ Iesus. He onely worthy to be sought, and none but hee worthy to be found. *Dulce cervical, corona spinea*: The crosse of Christ is a bed of Downe, and his crowne of thornes a sweet pillow. Thoughts of remorse, and *ioyes of sorrow, silent mones and melting teares, an heart truly humbled, and a spirit

Aug. con.
fes lib 8. c.
16.

* *Pœnitentes dolent & de eodem dolore gaudent*
Thom. de homan. Christi. cap. de Passione.

a spirit ever settled, chearefully to live,
and willingly to dye in the louing armes
of a gracious Redeemer; this is the goale,
this is the crowne; this is the way, now
to liue a Saint on earth, and hereafter
to inioy an exceeding and eternal weight
of glory: the fruition whereof, the Lord
of all glory grant unto us, for and in the
meritorious Agonie of his Son Christ
Iesus; to whom, with the Father and the
H. Ghost, three Persons, one immortall,
powerfull, ever-living, and onely wise
God, be given and ascribed of all Na-
tions, honour, praise, power, and
thanksgiving for ever-
more. *Amen.*

FFNIS.

hand over himself, obediently to live
and willingly to die in the hour of
of a glorious Resurrection: This is the
this is the meaning of the way, now
to live a life of faith and love
to enjoy an exceeding and eternal weight
of glory: And thus, when of the Lord
of all glory hath made us, and in the
redemption of his Son Christ
Jesus: with the Father and the
Holy Ghost, three Persons, one God,
powerful, ever living, and ever the
God, begotten and eternally
sons, in honor, praise, power, and
glory, ever living the Father.



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THE VEXATION of *Saul*.

I. SAMUEL, 16. 14.

But the Spirit of the Lord departed from Saul, and an evil spirit sent of the Lord vexed him.

HHe wise Philosophers, professors of good learning and verue, *Plato*, *Aristotle*, and others, they much blamed the *Lidians* for using at their bankets, Musicke of a soft and smooth sweetnes; but the *Doreans* they much commended, allowing it fit, for the increase of Noblesse and vertue, to be stirred up with sharpe, rough, and dolefull sounds.

In celebrating the mournfull Passion
of

122

IRREGU
PAGINAT

ULAR ATION

...to live
and willingly to die in the loving arms
of a gracious Redeemer: this is the way
this is the way, the way that leads
to life: and on earth and hereafter
to enjoy an exceeding and eternal weight
of glory: the manner whereof the Lord
of all glory hath made us partakers in the
redemption of his Son Christ
Jesus: to whom with the Father and the
Holy Ghost, three Persons, one unchangeable
powerful, ever living, and ever true
God, be given and ascribed all
honor, innumerable power, and
thanksgiving for ever.
Amen.

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sharpe, rough, and dolefull sounds.

In celebrating the mournfull Passion
of

of our Saviour before the heavenly banquet of holy Sacraments, it shall not be meet for me to deliver, nor profitable for you to heare pleasant and delightful things. Be pleased rather to give care to an example of Gods iudgement; and the more needfull an example, for that precepts and perswasions, without applying unto them examples of imitation, are barren, cold, and unfruitfull.

August.

But as S. *Augustine* saith; *Quot habes in sacris Literis iudicij Dei historias, tot & habes conciones*: Wheresoever in holy Scripture, there is an example of Gods iudgement, there is also a good Sermon.

Here in this Scripture, you shall behold *Saul*, a godly King, & the glorie of Israel, raised by God, standing in prosperitie, falling into sinne, reprov'd by *Samuel*, neglecting repentance, and thereupon utterly forsaken of God; shewing to us all, a rare and fearfull example of his iudgement.

In opening whereof, because there are sundry deepe and difficult points, I humbly crave both pardon and favorable construction, intending to hold my selfe

Selfe to the Scripture, and there withall
to use such moderation, as shal be fitting
his Honourable presence and holy
place. But *The Spirit of the Lord depar-*
ted from Saul, &c.

1 The
cause of
Gods dis-
pleasure
towards
Saul, which
was his sin

1 In Re-
ligion.

Unadvisedly ta-
king upo him to
offer Sacrifice
himselfe, contrary
to the direction
of Samuel the
Prophet.

In this
Scripture
are to be
observed,

2 In In-
justice.

Sparing Agag, &
the fattest cattel,
contrary to Gods
commandement.

2 The pu-
nishment
inflicted
upon Saul
for these
sinnes.

1 Pena
damni

The Subtraction
of Grace, and losse
of Gods Spirit to
direct him; *The Spi-*
rit of the Lord de-
parted.

2 Pena
sensu.

God gave Sathan
leave to work upo
him. *An evil spirit*
sent to vex him.

The

The cause of Sauls Punishment.

IN the course of holy Scripture, I find
 I divers to have fallen away from God
 and yet amongst them all, not one fin-
 gled out with such a note, in this special
 manner: *And the Spirit of the Lord, &c.*
 Whereupon it is very requisite to con-
 sider what *Saul* was.

Pro. 17. 6.

In the 17. of the *Proverbs*, the sixth
 verse, the Wise man saith; *The glory of*
children are their fathers. *Sauls* Father
 was descended of the twelve Patriarkes
 he came of the Tribe of *Benjamin*, his
 Father was a rich man, and a valiant, as
 appeareth in the first of *Sam.* the ninth
 Chap. and the first verse.

1 Sam. 9. 1

Arist. Rhe.
li. 1. ca. 5.

And whereas *Aristotle* sets downe
 that the ornament of a yong man is, *μεγέ-
 θος, καλλονη, ισχυς*, greatnesse or talnesse
 beauty and strength, for the body; and
 for the mind, *αυστηρια και σωφροσυνη*, a good
 courage & sober conceit, agreeing with
 the Wile-man, who saith: *The beauty of*
yong men is their strength: it is thus said
 of *Saul* in the first of *Samuel*, the ninth
 Chapter, and the second verse; he was
 good

Pro. ca. 20.
ver. 29.

1 Sam. 9. 2.

goodly yong man and a faire, taller then
any of the people from the shoulders
upward. Moreover, in the 3. verse, it ap-
peareth, he was obedient to his Father;
in the 5. ver. tender over him, & loath to
have him grieved; and in the 21. verse,
when he came to *Samuel*, the Seer, in a
lowly and religious manner he did reve-
rence to the man of God, and in great
modestie (as unworthy and unwilling
of so high advancement) he hid him-
selfe, and said: *Alas, my family and kin-
dred is the least of all the families, and of
the smallest Tribe of Israel.*

Thus farre you may see *Saul* a natu-
rall man. And as the faire Whitspar bed
of stone is called *ELL MADRE
DELL ORO*: The mother which con-
ceives in her wombe, & bringeth forth
the rich & hidden Mine of purest gold:
so the faire and beautifull gifts of nature
are most pliable to conceive, and fittest
to bring forth the divine & hidden trea-
sure of the inestimable graces of the spi-
rit. But this light of Nature gives onely
some preparation to religion and divine
knowledge: it is the light of grace which
ministers

Verf. 3.
Verf. 4.
Verf. 5.
Verf. 21.

1 Sam. 10.
ver. 22.
1. Sam. 9.
21.

ministers the ground of faith, and ioye the soule with heavenly understanding. Nature indeed affords a glimmering and raiseth some little sparks of vertue; but it is Gods Spirit which doth illuminate the heart, and flasheth heavenly light into the soule.

The Moone having light but imperfectly, cannot give light of her selfe except first she be inlightened by another; but the Sunne having brightnesse in a kinde of perfection, doth illuminate of it selfe alone: So the soule of man endued with a few small and dimme sparks of nature, of it selfe can never be inlightened; but when the holy Ghost, the perfection of light doth kinde these sparks, then suddenly the soule is illuminated from above, and sheweth it selfe in a far more excellent measure of grace.

Saul, adorned with these natural gifts, it pleased the Lord of glory to set his eye upon him, he chose him above all the Nobility of Iurie; he was anointed by Samuel; and to be thore, he was changed from a naturall man to a spirituall. The Scripture setteth it down plaine in these words:

I Sam. 10.

I.

I. Sam. 10.

6. 7. 9. 10.

words: God turned him into another man, God gave him another heart; *aliam cordis affectionem*, saith S. Augustine; again, God was with him; and the spirit of the Lord came upon him; & *tertiā personā divinitatis denotat, non quoad substantiam sed virtutem*: as *Flaccus Iliricus*, and divers learned doe expound it.

Now, *Saul* being thus inspired from above, observe (I beseech you) what great difference is betweene Morall and Theologicall vertue, betweene a natural man and a religious. *Saul* inlightned with the spirit of grace, see presently what excellent fruits proceed from the same. First, he prophesies, foretels things to come, and sings praises unto God, the 10. of *Samuel* the 10. Chapter, and the 10. verse. He is careful the people should not offend, the 14. Chapter, and the 34. verse. He enacteth poenal lawes against South-sayers and Coniurers, and destroyeth them, the 28. chapter, and the 9. verse. He is patient in bearing reproach, the 10. Chapter, and the last verse. He is merciful and ready to forgive, the 11. Chapter and the 13. verse. He fighteth the Lords battels,

August.
Mutatio in
erior.
Tolerus in
Ioh. cap. 3.
Processio fu-
it non perso-
nalis sed
affluentia.
Flac. Illiri-
cus in titu-
lo Spiritus
fol. 1169.
Ex abdito
divinitatis
secretore-
pentinus
affatus.
1 Sam. 10.
10.
Carnalem
noverant,
spiritualem
videbant.
Greg.
Magin
1 Reg c. 10
1 Sam. 14.
34.
1 Sam. 28. 9
1 Sam. 10.
27.
1 Sam. 11.
13.

1 Sam. 14.

47.

35. verse.

1 Sam. 11.

15.

battels, and becomes a noble warriour, the fourteenth *Chapter*, and the fortie seuenth *verse*. Hee builds an Altar unto the Lord, as appeareth in the same *Chapter*: and lastly, he offers peace offerings; and he with the people reioyce exceedingly before the Lord, as it is plainly set downe in the eleventh *Chapter*, and the last *verse*.

Behold the working of a powerfull spirit; looke what a change here is; the gifts of nature are beautified with the gifts of grace: *Saul* is now garnished with Wisedome, with Courage, with Zeale, with Patience, with Mercy, with Religion and Obedience, with Prophecyng and holy worship, and yet, alas! yet it is said, *The spirit of the Lord departed from Saul*.

O secret deepe, and bottome searchlesse of Gods most righteous iudgments! Wonderfull are thy counsels, O Lord, and thy thoughts past finding out! *Saul*, a gouernour of thine owne choyce, a leader of thine owne people; conquerour of thine enemies; partaker of thy good Spirit; reputed a Prophet; shewing ma-

ny

ny and notable works of pietie: ah Lord, thine owne *Saul* becomes a cast-away, and is reiected of thee for euer.

Lord, Lord, most louing, merciful, gracious, slow to anger, abundant in goodnesse and truth, as the sweet influence of the heavens spreadeth it selfe over the broad face of the earth: so thy compassion and kindenesse is over all mankinde, *thou hast left nothing which thou hast made, thou rejoycest ouer all thy works, and being the lo-uer of soules, thou wouldest not the death of any.* the whole world doth acknowledge thy goodnesse: and wee all, now here assembled together, in the daies of preof, haue tasted thy loue, and have tried experience of thy manifold and sweet compassions. What then might be the cause, why thy spirit should depart from *Saul*?

Mary Magdalene, a long time shee had led a loose and lasciuious life, and yet her finnes were washed away in teares.

Saint Peter denyed his blessed Lord and Master, swearing and forswearing him, whom hee had vowed before to stand to; a great and dangerous fal, yet as

Exod. 34. 6

By deliue-
rance from
the pow-
der trea-
son.

Luk 7. 38.

Luk. 12 60
62.

2 Sam. 12.
13.

soon as euer he saw what he had done, his wounded heart found a forgiuing God.

Holy *David*, whom in blessings the Lord had exceedingly blessed, hee committed murther and adultery, wilfully shedding the blood of many innocents, a cursed and crying sinne, yet *David continues the sweet singer of Israel*, and the Prophet *Nathan* told him from the Lord, his sin was put away.

Acts 2 41.

*Audiſtis
quot millia
crediderūt,
ex interse-
ctoribus
Christi.*

August. 10.
9. in epist.
Ioh. c. 1.
tract. 2.

The earth did neuer beare a more dreadfull sinne, nor the heavens behold greater indignity, then for earthly men to wound the Lord of life, and to imbrue their hands in the blood of their euerslasting redeemer; yet to some of those bloody Iewes, euen presently after (before the speare was scarce washed which pierced his holy heart) *S. Peter* preached pardon to repentance, & as many as did repent, were receiued unto mercy.

What was it then? how comes it to passe? what might moue such a kinde and gracious Lord, such a bearing & long forbearing God so much to forget the sweetness of his own nature, as to withdraw his spirit from *Saul*, & cast him off for euer?

Assuredly,

Assuredly, reade, and reade it oftens; peruse and beat the whole Scripture through, and you shall not finde (before Gods Spirit departed, before the Lord forsook him utterly) that ever he committed but onely two offences of any note.

The first was, that *Saul* being willed, before he should give battell to the Philistines, to stay 7. dayes at *Gilgal*, untill *Samuel* came to offer burnt sacrifice, and consult with the Lord, the Prophet coming not at the time appointed, betweene haste and feare, he by and by called for an offering, and offered burnt-sacrifice unto the Lord, himselfe.

1. Sam. 13.
8. 9. 10.

Ver 12.
I was bold
and offered
a burnt-
offering.
1 Sam. 13
9.

The second was this; being sent of the Lord, to execute iustice upon the *Amalekites*, to destroy and put all to the sword, he spared *Agag* the king, and saved the fattest of the castell alive.

I; but do these import such high degree of offence? or were these such heinous transgressions as without hope of any mercy, were so grievously to be punished? Yes surely: For God forbid we should think the *Iudge of al*, would do un-justly: his thoughts are not as our thoughts.

Iob 24. 10.
Isa. 55. 8.

Non intue-
tur meo,
quod fit, sed
quod quid
studio ac
propensione,
peragatur.

1

2
Cupidine
præde sedu-
tus. Hiero.
to 5. lib. 8.
in Eſay.

Thom. A.
quin ſecū-
da, ſecun-
da, q. 148.
tertia.

Man onely discerneth outward things, but the divine Eſſence, as the Eagles eye, pierceth and ſpieth, entreth in, ſearcheth and ſeeth, not onely what is done, but with what ground of intent, all the actions of men are brought about.

Therefore (beloved and holy Chriſtians all) marke I beſeech you, and remember well theſe two offences.

The one was boldneſs and prophaneſſe in Gods worſhip.

The other, the neglect of Gods Commandement in publick Juſtice. The one was meddling beyond his Calling in matters of Gods ſervice; the other covetouſneſſe and corruption in juſtice, cloaked under colour of Religion.

Now the reaſon why *Saul* did ſo highly offend in theſe finnes, the learned Schoolman ſets down: *Gravitas peccati dupliciter conſideratur; ſecundum materiam in qua, & ſecundum perſonam in quam peccatur.* The hainouſneſſe of any ſinne doth principally conſiſt in the matter wherein, and in the perſon againſt whom we offend.

An offence againſt any creature, is finite,

nite, against God (who is eternall) it is infinite. The holy Ghost saith plainly in the first of *Samuel*, the 2. Chap. and the 25. ver. *If any man sinne against another, the Iudge shall determine it; but if a man sinne directly against the Lord, who shall pleade for him?* The subject wherein *Saul* did offend was holy, the object was eternall; hee sinned oppositely against God in points of Religion and Iustice.

1. Sam. 2.
25.

Amongst all things incident to the actions and life of man, there is none more excellent then Religion & Iustice. They are the principall causes, wherefore mankinde was first created, after blessed of God, and ever since preserved here on earth. *Plato* saith well, *The foundation of the Common-wealth is Iustice, and the foundation of Iustice is Religion.* These are the chiefest means of humane good, and the surest defence of publicke State. *Remota religione & iustitia, quid sunt regna nisi magna latrocinia?* Without Religion and Iustice, kingdoms are nothing else but violent and mightie robberies: therefore it concernes great

In Alcibi.

August. de
Civili. Dei.
li. 4. ca. 4.

men to be holy and just men ; for they and their actions, are unprinted Bibles, and speaking laws unto the people.

And surely, concerning the first offence of *Saul*, in taking upon him so boldly to offer sacrifice, we are taught thereby, what it is to pollute holy things with prophane hands, and especially men of example and note, to shuffle up the duties of holy worship, and shew contempt of Religion.

Men of high calling and eminent place to whom God hath given honour and worship, of all others, God will have them to give honor and worship to him againe. For great men and good men make happy and blessed times in every degree and state. As the sweetest Rivers flow from the highest hills (*Tigris* and *Euphrates* from *Armenia*, and *Nilus* ex *montibus Luna*) so the fairest examples of Religion and vertue are specially to proceed from personages of high degree.

Plin. li. 17.

How highly God doth esteeme, and how exceedingly ioy in the religious & devout affection of Noble and great men.

men, it is apparant by *David*, *Iosias*, and divers others; but on the contrary, prophanenesse in matters of holy devotion, dissolute presumption and lightnesse in cases of Religion whatsoever, in them especially, they ever were, and shall be paid home with grievous punishment; *Videant, videant, qualem rationem habitori sint cum Deo, qui sanctis non sancte utuntur.*

Augustin
Psal. 103.

Let all men beware and looke well to it, for there shall be a sharp reckoning for such as use not holy things in a religious and holy manner.

Philip of Macedon, who otherwise being an heathen, was a Prince of great renowne; yet because in his consecrate leagues he made light account of a sacred oath, his base sonnes were burnt up in their beds; his sonne *Alexander* was suddenly poysoned, himselfe cruelly murdered, and his whole posterity finally raced.

Examples of the Heathen herein were infinite: I come to the Scripture.

Ieroboam to fit his owne turne, in reaching

1 Kin. 12.
31.

1. Kin. 13.
4.
2. Chron.
13. 20.

2. Chro. 26
5. 15.

Ver. 20.

Ver. 21.

2. King. 2.
24.

2. Sam. 6. 6
S. Hieron.
Brachium
& humerū
exaruisse.

reaching pollicie, made Priests of the basest of the people, and so dishonoured God, and that holy calling: by & by his hand was stricken with a leprosie, and the very words of the Scripture are: God plagued him, & he died; & not one of his posterity was left to make water against the wall.

King *Vzziah* as long as he sought the Lord in feare and reverence, the Scripture saith, God did help him marvellously made him prosper, & his fame was spread farre and neere; but as soone as he profaned the Altar, usurped the Priesthood, and shewed neglect of Religion, the holy Ghost saith, He was branded in the forehead for a foule leper, before all the Congregation he was thrust out of the Sanctuary, and so continued a loathsome leazar, separated (as it were in an Hospitall) to his dying day.

The silly boyes, who did but scoffe and deride *Elisha* the man of God, were torne in picces of Beares.

When the Arke of God was removed in solemne triumph, King *David* and all the Nobles of Israel before it, *Vzzab* in a good intention did but touch the Arke and

and stay it up, presently the Lord was wroth (and as though he had layen in wait to take him) *strooke him instantly, as with a thunderbolt in the same place.*

Michol disdaining onely at *David*, because he was humble and reverend in the worship of God, she bare away the bitter curse of barrennesse.

Ely an aged man, and a Fatherly Prophet, because he did winke at his owne sonnes, and suffered them to be prophane in their holy Calling, all on a sudden both his sonnes were slaine, his daughter with sorrow dyed in travell, and he himsele had his necke broken.

I have alledged these plaine examples to this end, that we might fully be resolved, that neither the deepe policie of Princes, nor the maiesty & preposterous zeale of Kings, the innocencie of children, the ignorance of the Gentiles, the frailty of women, the good intention of men, the gray haire of age, none of these are respected in case of Religion: if they once give shew of prophanenesse in matters of holy worship in what kinde soever,

August. de
mirab. fac:
Scrip. Subi-
to suffocatus
ait. Aliisul-
mine per-
cussus,
2 Sam. 6.
16.
Ver. 23:

1. Sam. 4.
18.

Ver. 20.

Ver. 11.

soever, all sorts, all degrees, have been sharply punished, and surely stung home with smarting woe.

O there is no sight more acceptable and pleasing both to God and man, then to behold the Priests weeping at the Altar: Judges grave and upright in the seat of Justice: Nobles reverend and devout in the worship of God, and holy places of Religion.

Contrariwise, dissolutenesse, corruption, hypocrisie, and double dealing in points of Religion, and things consecrated to God, they do favour of a base and earthly mind, and secretly bewray a false and wicked heart, distrustful in God, and alienated from his love. Reverence doth arise from feare and love: & where there is no reverence, there can be neither love nor feare.

The Heathen wise man *Aristotle* sets it downe for an undoubted principle:

*Arist. Rhe.
li. i. ca. 14.*

Ὁ δὲ τοῖα περὶ ἡμῶν ἐβλήθη κλέψας, καὶ ὅπου δὲ δὲ κλέψας: Hee that will deale corruptly but the value of three farthings in sacred matters, that man will not stick to do any wrong or injury whatsoever.

Herein

Herein was *Saul* twise taken tardie.

First, with a distrustfull heart he rashly offered sacrifice with prophane hands; and after in foule corruption spared the fattest cattell, under colour of Religion.

But alas, he was much deceived: for howsoever he thought he might haue secretly gone cleare away; howsoever he might conceiue he had done wisely; yet the spirit of God doth befoole him; *Samuel* tels him plainely from the Lord: *Stultè fecisti, Thou hast done foolishly.* God who is iealous of his owne honour and our loue, he must neither be dallied nor doubled with.

1 Sam. 13.
13.

There is no question, and it is plaine by many places of Scripture, at one time or other, one way or other, God by his secret and silent prouidence doth so work and fetch matters about, that euery man is tried: but as the Wise-man saith; *To the mighty abideth the sorer trial:* if they stand fast in a brunt, if they cleaue to God in a straight, then are they crowned for euer. *Talis est quisque qualis est in turbine,* saith Saint Hierome; so is euery one accepted of God, as hee is found sure

Ioh. 7. 18.

Wis. 6. 8.

S. Hieron.

1 Sam. 13.
13.

Greg.
Mag to 2.
lib. 5. in
exposi.
1 Reg. 13.

A cursed
sin, and yet
daily pra-
ctised.

sure in the triall. *Saul* was now a Probationer, he stood upon his triall, and had hee beene faithfull in his tryal, as *Samuel* told him: *Hadst thou now stood fast, thou hadst been established for ever.* But being advanced by God, receiuing many fauours, and tryall made of his faith and constancie, hee was found light in the balance, not making that reverend account of God and his religion, which he should haue done. *Diuina familiaritatis gratiam eam offendisse*, saith S. Gregory: *Saul* was reprov'd for abusing Gods most diuine, and graciously vouchsafed familiaritie.

It is not for mortall men to halt with the Lord, to make bold with him at their owne pleasure, or to neglect and prophane any thing which belongs to his honour & service. Men of eminent place and worth, of what calling and degree soever, to bestow and grant the Adulations & Donations of Church-livings, & other spiritual Promotions, to a wayting Minion, to a scruple Flatterer, or any other kindred, or temporall men about them, who afterward shall make sale of them

them as of a Iade in Smith-field, placing
some poore and silly Reader, and gather-
ing the fruits unto themselves: what
doth such a man, or such a Patron, but
openly proclaime to the world, that hee
makes no more account of the good and
religious life of his neighbors & tenants,
no more reckoning of the saluation of
their soules, and the worship of his God,
then he doth of a cast sute of apparell.

Hereupon the Lord, searcher of all
hearts, finding himselfe despised, doth
presently distaste such a man. And as he
hath cast off, & set at nought the honour
of his Maker, and the loue and carefull
trust which in that case he ought to haue
borne unto his God, so doth the Lord
cast him off, & by his secret & silent pro-
uidēce, matters at length are so wrought
and fetcht about, that one calamity or o-
ther continually followes. Either hee is
punished in want of blessed Issue, or vex-
ed with wicked, wastfull, and rebellious
children; other whiles the wife that lyeth
in his bosome is false, or his friend (who
should be unto him as his own soule) be-
comes unfaithful. Sometimes his estate is
wasted

wasted no man knowes how; he falls into strange and secret diseases; he is drawn or enforced to endlesse suits in Law; hee is disquieted and troubled in minde; hee falls into some iust disgrace with his Soueraigne, or liues with contempt and reproach in his owne Country; a thousand wayes doth the Lord bring secret and unknowne punishments about, till that base contempt of his name and honour, be soundly paid home againe.

2^d King. 23.
25.

Verse 29.

In the second of the *Kings*, the 23. Chapter, *Iofiah*, he did uprightly in the sight of the Lord, and there was none like unto him: yet because he grew presumptuous and ouer-bold of the Lords fauour, neglecting but once to consult with the Oracle of the Lord, hee was presently slaine at Megiddo by the King of Egypt.

The gracious fauour and cheereful respect of a Royall and Worthy Prince, to a vertuous and heroicall minde, it neuer breeds neglect: but where Loue hath bin kinde, & Trust comes at length to make a tryall, then a proud and presuming stomacke,

in. Romack, a false and starting heart utterly
w. overthroweth all. It is an undoubted
hee signe of a Noble and high spirit, to bee
hee of a thankefull heart and reposed con-
So. fidence both to God and man.

re. Marke (I beseech you) the beginning
ou. and end of *David*, his prosperous raig,
se. his triumphant victories, his noble off-
a. spring, his eternal! memory, & his seede
his blessed for euer. Notwithstanding, *David*
me. offended diuersly, he committed sundry
23. sins of frailtie as other men: but touch-
the ing matters of Religion, with great hu-
one mility and feare, hee euer consulted with
pre. the Oracle of God, hee conferred still
rds. with *Nathan*, *Samuel*, & *Iehoiada*; so that
sule in the whole course of his life, in what
was place or danger, upon what occasion so-
ing euer, still he had a chary and tender care
re. of Gods glory, an high and resolute
e, to confidence in his mercy, an holy and re-
uer. verend estimation of all duties towards
bin God and his holy worship.

ake And as *David* did prosper, because he
ing stood fast in God, because after hee was
cke, anointed, hee did forbear, and stay
the Lords appointment; so I doe boldly

S

speake

speake it, without feare of any imputation whatsoeuer, I speake it with ioy of heart, to the eternall praise of God, & to the endlesse comfort of us all: The Lord, the Lord himself hath blessed our Sovereign, & no doubt wil blesse him and his seed for euer; because from his first entrance to his first crowne, hee hath ever rested & settled himselfe upon God, albeir the truth of his title, & right of his claime was long before known to all States in Christendome, yet still he did forbear, and reposing himselfe upon God, did patiently abide the Lords leisure.

In distrust of Gods love and faithfulness towards him, had he combined with France, or consulted with Denmarke, to enioy a kingdome; had he recoyled from God, as *Saul* did starting aside, and with a double heart had subscribed *Iacobus Rex Filius*: In case of tryall had he thus plaid under-hand, and but questioned Gods loue, then it is to be feared, long ere this the Lord had dealt with him as hee did with *Saul*, hee had suddenly beene dispatched in the chambers of death, hee had broken his Scepter, and blowne up his

Wherwith
he was
wrongful-
ly charged
by the
Pope.

his Throne, and crusht his Crowne, and laid all our ioy and his prosperity in the dust. But it was a right noble and true Christian resolution, to lay aside all suspicion of Subiects being diversly distracted, to set apart all feare in banding of forraine Princes, being many professed Romanists, to leane neyther to the one side, nor the other, fearing neither Papists direfull threatnings, nor yeelding to Puritanes braine-licke importunities, hazarding both life & kingdomes for Gods cause, and all to advance the truth of Religion, the peace of his Country, and unitie of the Church:

This, this is the cause amidst so many thousand dangers, why the Lord hath made his Scepter to bud, and his Crowne to flourish, why he hath safely lapt him in the bosome of his love, sealing up for him ioyes eternall in heaven, Gods honour and worship being deare to him on earth.

The LORD of mercy, behold him still in mercy, and for the good of his Church prosper his good endeavours, establish his desires, that as

hitherto hee hath done, so still hee may keepe this good purpose in his heart, and in the thoughts of his heart for euer.

Pœna damni. The subtraction of Grace and losse of Gods spirit to direct him.

The Spirit of the Lord departed.

IN these few words, is set before us, the punishment of *Sauls* sin, *Pœna damni*, the losse of Gods Spirit, and of his gracious protection ouer him.

The leprosie of *Vzziah*, the overthrow of *Ieroboam*, and his posteritie, the sudden & strange death of *Vzzah* & *Eli*, all these were punishments both great and grieuous; but there is no Desertion more fearefull to bee heard of, no Catastrophe more mournfull to be

bee read, then this of *Saul* by the departing of Gods spirit.

It is an undoubted truth, carried round away in the full streame of the ancient Fathers exposition and iudgement, *Saul* had not onely outward gifts of courage and fortitude fit for his calling (as the Geneva note is) but he was partaker of a great portion of Gods spirit, and by divine inspiration, in some good measure, endued with the same. *Rectum est index sui et obliqui*: an evil spirit came in place of a good; and Saint *Augustine* saith, *nullo pacto potest idem videri & recessisse, & apprehendisse*, the vexing of the one is a manifest argument of comfort and ioy proceeding from the other.

Trem. i.
Sam. 10
& 6.

Augustine
Simplician.

Chrysostom
10. 3. hom.
4. in
2. ad
Ap. st.
Greg. Nazian.
Oration.

Petr. de
vexatione
non
en. 6.

This also is the exposition of Saint *Chrysostome*, *Gregory Nazianzen* in his fourth Oration, Saint *Hierome*, *Tertullian*, *Bernard*, *Gregory the great*; and againe, Saint *Augustine* in his second booke *ad Simplicianum* saith directly: *Et hoc puto non habere aliquid questionis, Spiritus enim ubi vult spirat*; That *Saul* was in some measure endu'd with Gods spirit it is out of all question, for the spirit bloweth and

Pet. Mart.
in 1 Sam.
c. 16.
Musc. in
Pl. 51. &
11. verse.
Flac. Illiri.
in verb.
Spiritus.
fol. 1160.

inspireth where it listeth. We are no longer his, then he is ours, his loue of mercy and protection is no farther tyed unto us, then we are intirely knit unto him.

Therefore let all flesh be abashed, and trembling fall downe at the footestool of the Lord, who worketh great things and unsearchable, and wonders above measure, *The spirit of the Lord departed from Saul, &c.*

Vaine and proud spirits, whom Nazianzē calleth new Pharises, they may presumptionly boast of the spirit, *The spirit of the Lord, the spirit of the Lord*: who are once partakers of his Spirit, can never fal away. But not rightly understood, this is a dangerous doctrine, & a branch of the Pelagian heresie, which fostereth in the minde secret & Pharisaicall pride, causeth boldnes and foule presumption in sinning, breedeth a false and dead security in the heart, & consequently causeth the meanes of saluation to be neglected, which is inward and true repentance.

Rom. 12.6

We are therefore to understand that there is *διὰ ποσὰ μετρίων καὶ ἀναλογίᾳ* π. 510: a severall measure of grace, and there are degrees of faith. First.

First, there is *acquisita fides*, before *infusa*, as *implicita* before *explicita*, *informis* before *formata*, when in yonger yeares especially, we beleeve as we are taught by the Church, until this faith increasing by grace, we come to say with the Samaritans, *Ioh. 4. Non iam propter loquelam tuam, &c* Now we beleeue, not because of thy saying, for we haue heard him our selves, & know indeed that this is the Christ, the Saviour of the world. The authority of the Church prepareth unto Faith, & is an introduction thereunto, but is not the ground and reason of our beleeving.

Next, there is *viva ac formata Fides*, faith which comes by reading & hearing the word preached, through the working of Christs Spirit, and by this Faith wee come not only to know the law of God, & strength thereof, the greatnes of our sins & punishmēt belonging therto, but more especially the loue of God, & his mercy in Christ Iesus. & so laying hold upon his comfortable promises, we go on & strive to attaine to good works and holy life.

Lastly, ther is *doctum et probatum*, a try'd & experienced Faith, frō whence proceeds a re-

James 1.3.

Rom. 5.3.

and invincible perswasion. The body is mortified, the mind humbled, and lastly, the affection so nearly knit and affianced unto God, that as it is in the first to the *Romans*, and the third verse; we doe ioy and glory in our Christian sorrows, in secret sorrowes of repentance, in open sorrowes of affliction, and euen of Martyrdom, for our ioy and love Christ Iesus sake. This holy ioy in affliction (as the Apostle saith) *brings forth patience*, patience leadeth on to experience, at length, tryed & long experience, mounted upon the strength of hope & loue, soareth aloft in the highest pitch of faith, and sezzeth so fast upō the unspeakable ioyes of heauen, that (as Saint Paul saith) *height nor depth, edge nor point, can separate that soul frō the loue of his God in Christ.*

Rom. 5.4.

Thus the first degree of Faith proceedeth from Humility; the second ariseth from knowledge; the third groweth from them both, and is confirmed by experience, and this is that Faith which never finally fells away. This doth good S. *Augustine* teach carefully: *Inchoata est Caritas, non es securus; proficit*

August. in
1. epist. Ioh.
han. cap 1.

Caritas,

Charitas, nondum securus es; corroborata est Charitas, securus esto. Hath holy Love possessed thy soule, and spiritually begunne? thereby thou art not secure; dost thou profit through his Love in ioy and in good workes? for all this thou art not yet secure; is this spirituall Love strengthened and confirmed by tryed experience? then be of good comfort, thou art secure, thy salvation is sealed up for ever.

Feare without Hope is Desperation: on the other side, Hope without Feare is plaine Presumption. Therefore let not him that girdeth his harnesse unto him, boast as hee may that layes it off. Wee are yet skirmishing in battell, there is no truce to be made with Sinne and Sathan that rebell: the Flesh will never bee wholly subdued, we must ever feare and stand upon our guard, until we unbuckle, untill all our Spirituall armour bee laid aside, untill the weapons of our members bee slaine and wrapped in the dust.

Who was ever a more noble and spiritual warrior then *David*? he was euer armed, he went alwaies provided with sword

sword & shield; with the shield of faith, & the sword of the spirit, & wel furnished besides with all kinde of good workes both of mercy & compassion: his Prayers & heavenly Sonnets, his faith and reposed confidence in God, is & shal be memorable to the worlds end. Yet behold, holy *David* grievously fell away.

Therefore let him that standeth, take heed that he fal not. Thy brother sins, & thou reioycest, thine enemy fals, & thou triumphest in his infirmity: beware, beware, little dost thou know how soone the Lord may withdraw his hand for thy sin, and leave thee to thy selfe. My Text saith; *Gods spirit departed frō Saul.*

The fruit of the spirit is Love, Joy, Peace, Long suffering, Gentleness, Goodnes, Faith, Meeknes, Temperancy: So that the power of this Spirit once departed and gone, all these spirituall gifts doe take their flight, and soare away. As when the king removeth, no man hath ioy to stay, the Nobles part, & all the whole train within a while doth follow after: so when the sacred power of that heavenly Spirit is departed, all the spirituall graces of the Soule

Gal. 5. 22.

Soule, all the excellent vertues of the minde, they never leave mourning till they be gone.

There is a Privative death of the Soul. *Quāvis anima sit immortalis, habet tamen in se suā mortem cum deserat eam Deus.* Thogh the soule of man be immortal, yet hath it a privative death, when God by his Spirit doth forsake it For in the eight to the Romans, S. Paul saith; *It is the spirit which quickneth and giveth both life and being unto the Soule.*

August.

Rom. 8. 6.

As in the vitall braine of the head first there is (*dura mater*) a thick & hard panicle, strongly to keepe it from outward harm; then there is (*Pia Mater*) a soft & smooth film, which wraps it tenderly, & softly laps it in: In like sort, the Law and the strength therof it is unto man *Dura mater*, with fear & terror it keeps vs frō offending: but the spirit of God it is *Pia Mater* unto the soule, it tenders & keeps it in, with a quicke & feeling remorse it preserves it safe, & gives it inwardly most chearefull & vitall being. Consider then what secret sorow, what mournful & perplexed thoughts must needs possesse the heart

Me- ^{scras.}
nim ^{sa.}
 ^{te.}
 ^{nus.}

Lyra.

heart of *Saul*, when the Spirit of God was departed, when hee had lost the life of his soule, and the very soule of his soule for ever. *Saul* in the gifts of nature, first he was innocent and harmlesse; after, through the gifts of the Spirit he became religious: but now behold what it is for a man to sinne without repentance, to be stripped of all spirituall graces, and so comfortlesse to bee left meerely unto himselfe. *Quando Spiritus sanctus recedit, propter peccati mortalis cōmissionem, Spiritus malignus agit à culpa in culpam*: When Gods Spirit departs by reason of any mortall and hainous sinne, Satan drives headlong from one sinne unto another.

The spirit of grace is now departed, and all is turned topsy turvy.

1 Sam. 14.
34.

1 Sam. 28.
3. verse 8.

1 Sam. 11.;
13.

Before, hee was carefull the people should not offend, now hee giues them an example to sinne: before hee drave Sorcerers out of the Land, now in his owne person he consulted with a Witch at *Endor*: before hee was mercifull to forgive, now his hatred is extreame, and his malice endlesse: before hee reveren-

ced

ced *Samuel* and all the Prophets, now upon the whispering tale of *Doeg* hee killeth 89. of the Priests at once: before, as occasion serued, hee aduentured his life for the people, now hee razeth a whole citie causelessly, and putteth man, woman, & childe unto the sword: before he offered peace-offerings and reioyced before God, now his mind is all set upon murther, and saouours of nothing but bitternes & discontentment. This is the estate of a man whom God forsakes; alas, whither should *Saul* betake him? The good Prophet *Samuel* mourneth and weepeth, prayeth and cryeth night and day unto the Lord for him, but all will not helpe. The strength of Israel is not as man, that he should repent. The spirit of the Lord is departed from *Saul*, and what may be said, but Gods will bee done. If Gods will bee not done by us, Gods will will be done upon us. Onely for our selues, let his example bee our instruction, as Saint *Augustine* saith: *Timeo casto timeat homo separationē à Deo:* with a charie and holy feare, let euery man feare the separation from his God.

For

I Sam. 22.
18.

I Sam. 22.
19.

I Sam. 18.
ult.

I Sam. 15.
ult.

I Sam. 15.
19.
August. 10.
9. tract. 9.
in Epist
Iohann.
Heb. 6. 4.

Ier. 17.9.

For alas, frail & false is the heart of man, trust it not, his own bosome wil tel him, *It is wicked & deceitful aboue all things* Satan is cunning, man soon deceived; sundry good desires by & by quailed; many purposes, weake performance; mighty temptations, feeble resistance, and Gods finger withdrawne but a moment, in our selves we are left, we are lost for ever.

Therefore in these daies of our prosperity, let us now beware, and be sure to walke uprightly before our God in a lowly and reverend feare.

Psal. 14. v. 7

In the fourteenth Psalm and the seventh ver. *Destruction and mischief are in their waies for why? there is no feare of God before their eies* Presuming upō Gods mercy, thinking they may repent at any time, conceiving only of a naked & dead faith, and hoping of long life, indeed they make a very mockery of Gods service & all religion *Veritate cōperi*, saith Bernard, *Of a truth, and by mine own experience, I haue found that for the safe keeping of holy vertues, there is nothing more profitable then feare* *Verebar omnia*, saith holy Iob, *I suspected and feared all my wayes.*

Bernard.

Ioh 13. 15.

Pro. 28. 14.

Blessed is he
who feareth
alwaies.

I have refrained my foot from euery euil way, for I was afraid of thy iudgements.

As in the ship the Disciples did, so wee must call upon Christ, ever and anone keepe him waking with an holy feare of danger, and an humble consideration of our owne weaknesse.

Mark. 4 38

The price of al Christs labours is *perseuerance*. *Quid prodest esse virum bonū, piū aut prudentē, nisi perseueraueris; bonus erat Saul, docet Scriptura quod nō erat vir melior in populo. O cecidit, secidit, & reprobū factus est.* What avails it to be a good mā & an holy, except thou perseuer? *Saul* was once a good man, ther was none better among al the people of God: wo, wo; alas he fell away, and became a reprobate. Whosoever then tendreth his salvatiō, & looketh for comfort therof in the life to come, it stands him upon (as the Apostle counselleth) *αυτοωτογον* to stirre up in himselfe, and daily to kindle the heat and lively vigour of this spirit.

Bernard.

2 Tim. 1. 6.

When *Dauid* had deeply sinned, and felt himselfe begin to sinke, having nothing to catch hold on, nothing to save life, as it were with one breath,
still,

Psal. 51. 11.
12. 13.

Muscul. in
Psal. 51:

Still, still, he did *ingeminare spiritum*: O
renue in me a right spirit; establish me with
thy free spirit; take not away thy holy spi-
rit: his soule sinking, & euen gasping for
life, could neuer bee satisfied in calling
and crying for the comfort and secret
working of Gods Spirit: *Memor exem-
pli Saulis, quem Deus ope gratia & spiritu
suo spoliauerat, anxius orat ne spiritum suum
auferat.* David, saith learned *Musculus*,
well remembring *Saul*, whom God be-
fore had deprivied of his grace and holy
Spirit, doth earnestly pray, and feruently
cry; *O take not away thy holy spirit.*

The power of this spirit wee plainly
see: For a time it ruled in *Saul*, hee was
subiect unto it, prophesied by it, went
in and out, & prospered in all his waies.

But wo worth the time, this happy e-
state was soone lost.

Saul was not *πιστευων*, hee did not
rely on God, in distrustfull haste hee fell
away; his heart sinned, God is offended,
no repentance shewed, and so a blessed
estate in short time from weale to woe is
altered, Now looke upon *Saul*, and all is
changed. Gods Spirit is departed, *Sathan*

ruleth

ruleth, and he unto the death is lamentably vexed. *O quantū timoris, cura & humilitatis injiciat, cecidisse Angelos in cœlo, Adamū in Paradiso, & Saulum in dñi spiritu sancto?* What feare & trembling, what care and humbleness, ought it to strike into euery one of us, when we plainly see the Angels in heauen, *Adam* in Paradise, and *Saul* endued with Gods spirit, suddenly to haue fallen away?

Tertullianus saith blessed *Peter*, let us humble our selues under the hand of God, let our soules cleaue unto the dust, and euery man worke out his saluation with feare, and walke uprightly before God with a lowly and reuerend heart.

We are taught here what man is in himselfe, and what integritie the Lord requires; we see how soone the Lord taketh a check at the least prophanenesse, and without repentance is neuer reconciled againe: God doth now repent him of all the favours that ever he bestowed upon *Saul*.

Deare God and Saviour sweet, give unto euery one of us, some acceptable measure of thy gracious spirit; when we

T

haue

Bernard.

1 Pet. 5. 6.

haue receiued it, let it neuer be quenched in us, nor depart from us, but establish our thoughts with reuence in thy worship, and uprightnesse of dealing in all our callings, that so we may continue both to feare thee much, and yet euer to loue thee dearly, O Lord our strength and blessed Redecmer.

And an euill Spirit sent of the Lord vexed him.

BEfore I enter into the exposition of these words, here is offered unto us two very deep and notable questions to be discussed.

First, how Spirits came to be euil.

Secondly, being euill, how they are said to be sent of God.

It is a ground in Diuinitie, *Immutabiliter bonum esse Dei proprium est*: to be immutably good, is onely proper unto God. At the beginning, the Diuell and

evil spirits were created by God, Angels of light, yet so that they had possibility to stand or fall : power of continuance, that they had from God ; possibilitie of falling, they had from themselves. But in the 14. of *Iſa.* and the 14. verse, when they did shake off their allegiance to God, rebelled against him, and aspired to be absolute natures in themselves, and in the same estate with God himselfe, then presently for their wilfull sinne, they were justly cast downe to hell, and so remaine evil. I do thus briefly passe by this point, because it is already plainly opened before in the *Golden Chaine* of mans Salvation.

For the second point, wheras it is said (*An euill spirit was sent of the Lord*) we are to understand that Sathan doth afflict two manner of waies: either by stirring to sin, or by punishing sin: *Mittitur* by *permittitur*, to stirre to sin he is suffered, to punish sinne he is sent. The suggestion of sinne, is of himselfe, and of his owne nature; the punishment of sinne proceedeth from God, and so Sathan is the instrument of his wrath. In a word,

Domini Spiritus propter ministerium, malus propter vitium additur: In regard of his malice and sinne he is said to bee evill; in respect of punishment which he doth inflict, he is said to be sent of the Lord. *Sive creationem, sive ministerium spectes, Diabolus Spiritus Dei est:* Whether we look unto his creation, or whether we respect his service, the devill or an evill spirit may truly be said to be a spirit of God. For the devil himselfe and all his actions, as he is a substance, and they actions, proceeding from his naturall powers, may rightly be said to be good, because they have their being and first beginning from the Lord, howsoever by his malice he applies them unto wickednesse.

August.

I conclude then with the judgement of S. *Augustine: Ideo dictum arbitrum Spiritum Domini, quod occulto Domini iudicio Saulem vexabat:* The evil spirit wherewith *Saul* was vexed, is therefore taken to be a spirit sent of the Lord, because it afflicted *Saul* by the just judgement of the Lord.

The heart of man is a tenement never void:

void: *Vno hospite recedente, alius statim subintrat*: One guest being gone, another straight comes in: Gods Spirit departed, another takes up the room. Whē the uncleane spirit was gone forth, the pure & cleane did presently returne: and when he againe departed, seven other were instantly ready to take possession.

Greg. Ven-
tus de har-
monia
mundi.
Cant. 3. c. 8

Touching this second punishment of *Saul*; Surely the very talking of spirits is fearefull to the nature of man, but the apparition doth cause astonishment. In the last Chap. of *S. Luke*, the 37. ver. the Disciples were abashed and afraid, because they supposed they had scene a Spirit. The hearing of the care and sight of the eye is nothing to the vexing of the heart.

Luk. 24. 37

In the fifth of *S. Marke*, and the 15. verse, and in the fifth of the *Acts*, and the 16. verse; to be possessed, to be tormented, is there translated to be vexed. *S. Hierome* in this place doth interpret it, *exagitabat*: *Tremellius*, *pertrubabat*: the new Translation, *terrui*: the Sep-
tuagints, *suffocabat*: yet not one of these,
Shaken, Troubled, Terrified, Strangled,

Aul Gel.l.
2.ca 6.

is so grievous a word as vexed.

Cornutus Annius, a learned Grammarian, commenting upon the sixt *Eglog* of *Virgil*, takes upon him to reprehend the worthy Poet, for using, the word *vexasse*

Candida succinctas latrantibus inguina monstri.

Dolychias vexasse rates.

This word (*vexasse*) saith *Annus*, is too light and milde to expresse the crueltie and raging of a monster. Howsoever it pleased the Grammarian to descant upon so excellent a Poet; assuredly *vexare*, to *vexe*, is a grievous word, and very significantly used both there and here in my Text. *Vexare* is as much as to say, *Vehi aliena vi*; to be haled and hurried by a strange and violent force. As *quassare* is more then *quaterere*, *jactare* more then *jacere*, and *taxare* more then *tangere*; so *vexare* is more then *vehere*, it is to be distracted hither and thither, having no power of it selfe.

Antiquitie which speaketh properly and significantly, is not lightly to be condemned: whereas the Scripture saith here, *An evill spirit vexed him*, there is

no

no word doth better expresse the height of an endlesse wo and stinging torment.

Marcus Cato in his Oration *de Achais* hath these words: *Cum Hannibal terrā Italicam laceraret atque vexaret.* *Tully* in his fourth Oration against *Verres*, saith in this manner: *Italia sic spoliata atque dicepta est, ut non ab hoste aliquo sed a barbaris pradonibus vexata videatur.* *Cato* and *Tully* both, they then affirmed *Italy* to be vexed, when there was no calamitie so grievous, no cruelty so barbarous, but it was inflicted upon *Italy*. So then to be vexed, vexed of a spirit, vexed of an euil spirit, and vexed of an euil spirit sent of the Lord: *Quis talia fando?* What tongue is able to expresse that woe, and what heart is able to sustaine that sorrow?

God is now become an open and profest enemy unto *Saul*, & who dare stand to umpire the matter with God? or to enter the lists and combat with his wrath? O happy, and ten times happy he, who with a charie and loving feare strives to stand fast in God, and is entirely knit unto his Redeemer!

August. de
mirab. sa-
cræ Scrip-
turæ.

*Vibitque
cum addi-
tamento di-
citur spūs-
tus Dei ma-
tue ut in li-
bro Samue-
lis, intelli-
gitur Dia-
bolus.*

1. Sam. 22.
8.

1. Sam 19. 6
& 18. 19.

1. Sam. 28.
30.

For dreadful is the estate of him, who is forsaken of God, and wholly given up unto the vexation of the devil. *Saul* forsakē of a deere God, is now vexed of Satan & is plunged in a thousand despaires.

So long as *Saul* was led by the power & grace of Gods spirit, so long he possesse his soule in patience, lived with comfort, and went chearfully on. But now all is come to another passe. It is a principle in Physick, the unequal beating of the pulses doth argue the distemperature of the body: so disquiet and unpeaceable carriage in a mans life, raging pangs and turbulent fits, they do argue a minde that is not sanctified, and secretly bewray the thought to be deeply wounded. Satan having disquieted his conscience within, dazeled his eyes with false and fearefull objects without. *Percuntibus mille figura.* *Saul* feareth all things, and is discontented at every thing; he suspecteth his owne wayes, he distrusteth his owne children, he breaketh his oath, he regardeth not his promise, he staineth his honour, he accuseth his dearest friends, he refuseth his meat, he wallowes on the ground,

ground, he cannot rest on his bed, he runnes up and downe the mountaines boiling in malice, and his thoughts pursued with such terror, that his conscience is like a bloody field, where all hope and comfort lyeth slaine.

Saul is vexed. Vexed in his soveraignty, because another was anointed: vexed in his children, because *Jonathan* and *Michol* had conveyed away his enemy: vexed in his servants, for he said they had conspired against him: vexed in the Prophet *Samuel*, for he tore his garment because he would not honor him: vexed in the Priesthood, because they helped *David* with a little shewbread: vexed in the dead, for he would fain raise *Samuel* from the graue: vexed in his affections, for Musick was gotten to appease them: vexed in his enemies, because God did not answer him either by *Vrim* or Prophets: vexed in his conscience, for he confessed with teares that he sought his death who never thought him harme: vexed in his thoughts, and in all the powers of his soule, for whatsoever he did, or wheresoeuer he became,

still,

1. Sam. 19.

13.

1. Sam. 19.

12.

2. Sam. 22.

8.

1. Sam. 15.

27.

1. Sam. 21.

6.

1. Sam. 28.

11.

1. Sam. 16.

23.

1. Sam. 28.

6.

1. Sam. 24.

17. 18.

1. Sam. 28.

15.

Iob 6. 4.

Still, still he complained that the Lord was departed from him: as *Iob* saith, *The terrours of God did fight against him.*

In the 107. Psalm, and the 23. verse, the Prophet saith, *They that go to the sea in ships, and occupy their businesse in deep waters, those see the works of the Lord, and his wonders in the deep.* Surely, God is wonderfull in the billows and surges of the Sea, wonderfull in the storms and tempests of the wind, but above all most wonderfully wonderfull in the fierce tempests of his wrath, and in the bottomlesse deepe of his great and fearefull judgements. Behold and consider *Saul* before, he had the damfels, whom he had clothed in scarlet, to sing before him, that he had killed his thousands; *Saul* before had all Israel to follow him at a becke, and prospered in all that he undertook; *Saul* before was honored of *Samuel* and all the Prophets; *Saul* before had his subjects to bring him presents, and all the people shouted, *God save the King.* But now the judgements of God come upon him like thunderclaps, destruction upon destruction, vengeance pursues and fol-

1. Sam. 10.

24.

follows hotly after him, till both he and all his, are utterly swept away. The expresse words of the Scripture do manifest, in 1. *Chron.* 10. 6. that he and all his house dyed together. Lovely *Iona-*
than, his valiant sonne and heire, was slaine; *Mephibosheth*, his grand-childe was stricken lame, and *Ishboseth* his sonne murdered in his bed. *Michol* his daughter was for ever barren. *Aminadab* and *Melchi* two other of his sonnes were killed of the Philistines, and their heads sent round about the country. Seven of his kinsmen were hanged up in chaines: *Abner* his Generall was suddenly stabd. The Esquire that tended on his bodie imbrued his hands in his owne blood. *Saul* himself was first sorely wounded, & then in despaire ran himselfe upon the point of his own sword. His body (in reproach) was stripped naked; his armour for a trophy was laid up in *Asteroth* among his enemies; his quarters were hung up upon the walls of *Bethshan* to publicke infamie; his head was set up in the Temple of *Dagon* for a triumph; and last of all, his soule (woe alas) his soule

1. Chr. 10. 6

1. Chr. 10. 2

2. Sam. 4. 4

2. Sam. 6.

23.

1. Chr. 10.

2.

2. Sam. 21.

9.

2. Sam. 3.

27.

1. Chron.

10. 5.

1. Chron.

10. 3.

Vers. 4.

1. Sam. 31.

9.

1. Sam. 31.

10.

Verse 10.

soule (wo alas !) his soule to torment is left for euer. O lamentable fall, O fearful end for all men liuing to tremble at. Honourable personages and men of renowne, Flowers of your countrey, and Peers of the land, see here how the Lord of his free mercy raiseth aloft, & in his secret iudgement for sin, dasheth downe to the dust of the earth againe. See here how he restraineth the spirit of Princes, and how he beares himself wonderfully amongst the Potentates of the earth.

Though a man be born of Nobles, & descended of royall parentage; Though he do abound in treasure, having masses and millions of glistring gold; Though he be so beloued, that people shout, as though the morning stars did smile and ioy to behold him; Though he be the Lord commander of as many warlike people as could shadow the Sunne, stiled with titles of renowne, applauded with praises, and his fame spread as farre as the pillars of the earth be founded; Alas, what is all this except a man stand sound in the fauour of his God, guarded by his power, guided by his Spirit?

As all Israel then, Christendome now
also rings of lamentable downfals, the
world stands amazed, & the same Lord
sitteth still in his glorious throne. Take
heed then of any examples which may
blemish the shining glory of your God:
beware of a heart secretly prophane. Sell
not salvation for filthy lucre, to beare out
the pride and pleasure of this momenta-
rie life: above all, ever take it the highest
point of honor, to be sincere and incor-
rupt in matters of religion, and to be de-
vout and reverent in the worship & ser-
vice of the Lord. For the God whom
we do professe, he is the God of gods, &
Lord of Lords; a mighty God & a terri-
ble, who bringeth great men to nothing,
and maketh the Lords of the earth as
vanity. In times past some wanted respect
who now flourish in the Land: weigh
rightly the loving kindnes of the Lord,
who hath cheared up your countenance,
and lift up your heads. O turn not these
graces into unthankfulnesse: together
with these blessings, let heroicall and
Christian vertues shine in the face of the
Land: constancy and reuerence in Reli-
gion,

The King
of France
but lately
murdered.

gion, a chaste life, and honorable respect of posterity, noble works of piety, for the honour of the King, and good of the Common-wealth: compassion and kind dealing with Copy-holders and poore Tenants in the Countrey.

This is the course which wil beautifie our profession, be pleasing to God, save our soules, winne our aduersaries, and justify the truth of our cause unto the death. Blessed, and thrice blessed be their name, blessed be their posteritie, and the Lord returne it seven-fold into their bosome, who with a sincere heart are watchfull over the publick state, regarding the honest Trades-man, the painfull Labourer, and pittying and comforting poore people of the Land.

Assuredly, the thoughts of great men, may fore cast deepe desires, and presse their spirits to the accomplishing of high attempts; but alas, they do but sow the winde, and reape the whirlwinde; except all stand sure upon this foundation, that it is, ever was, and still shal be the height of wisdom, & fulnes of understanding, to be religious and feare the Lord.

The

The glory and greatnesse of Princes
and mighty men riseth, groweth and
standeth meerely from affections truly
unit, and endeavours humbly devoted
unto the Lord: no longer of continu-
ance, as we see by *Saul*, then they are
guided by his blessed Spirit, and valued
by the gracious acceptance of a mightie
and fearfull God. Otherwise, the glory
and popular fame of sundry flourishing
in our age is ended, it is swept away,
they are gone, they are gone. Therefore
this was the sweet counsell, and last
words of *David* unto his son *Solomon*,
upon his death-bed: *And thou my
sonne, know the God of thy Fathers, walke
in his wayes, and serue him with a per-
fitt heart, and then he will confirme his
promises; there shall never want one
of thy loynes to sit upon thy Throne for
ever.*

The means then to establish your seed
and your selves on earth and in heaven,
both here and euer, is first to cleaue en-
tirely unto God, to stand fast in his loue,
to haue a repurent and fearefull care of
his worship and religion: so doing, you
and

and yours are surely the Lords; your bodies his, your soules his, your children his, both they and you settled and sealed up in Gods euerlasting promise.

And you (beloued Fathers and Brethren all) who have vouchsafed to heare this mournfull end of *Saul*, remember, remember what the Lord did first for his part. Manifold graces & sweet kindneses were lovingly bestowed: neuer, neuer had *Saul* so smarted but that giuen grace was first neglected. Say then, and say truly, every man in his owne soule, which of us hath not the Lord respected? Many fauours passed, many blessings receiued: In the increase of wealth; in prolonging of our daies; in the advancement of our state; in the hope & cōfort of our children, in dangers escaped, in help unlooked for, at many a biting brunt. A thousand wayes hath the Lord whispered tokens of Love into our hearts, tracing after us, calling and crying unto us, that at length ouercoming us in loue, we might not neglect his offerd grace, nor cause his louing spirit to depart from us, but that our hearts tender of his Love, &

reue-

reuerend in his Service, might triumph
in his praise and send forth ioyfull
Thankes-giving to his Name. These ma-
ny yeares hath the Lord delighted to do
us good, and all our Neighbour Nations
round about us can witnesse, that wee
haue had, and doe still enioy undoubted
testimonies of his fauour.

O would to God there were such an
heart in us, that for all these mercies we
would serue the Lord and feare him, that
he might neuer repent him of his great
and manifold mercies, but that it
may goe well with us and our children
after us, when wee shall walke before
him in truth, and delight to doe that
which is good and acceptable in his
sight.

To which end, most gracious God
and louing Father, with all humblenesse
we intreate thee, leaue us not unto our
selues, neither giue us ouer to be vexed
of our Aduersaries: but thy most holy
and blessed Spirit let it so dwell in our
hearts, and possesse our soules, that
it may informe our thoughts, season our
words, direct all our actions, and comfor-

tably continue with us to our lives end,
and through Iesus Christ, who with
thee and the holy Ghost, three Per-
sons and one God, bee praised
now, blessed still, and mag-
nified evermore.

Amen.

FFNIS.

The



THE SIXTH SERMON.

Abraham's Love and Obedience to GOD.

GEN. 22. 10.

*And Abraham stretching forth his hand,
tooke the knife to kill his sonne.*

IN the Booke of GOD, and
course of holy Scripture, there
is mention made of many me-
morable and zealous actions, per-
formed by the Saints: In the Records
of time, divers and notable sufferings
of holy and blessed Martyrs; yet, beyond
them all, *Sive Deum precipientem, sive
Abrahamum obedientem, stupendum
propterea & admirabile*: Whether we con-
sider

Muscul. in
Gen. c. 22.

sider God commanding *Abraham* to kill his sonne, or *Abraham* obeying God in offering to slay his sonne; this Historie is exceeding passionate and wonderfull.

For thus the case stood; When *Abraham* was at peace with God & men, *Sarah* his wife and he living with comfort together, in much honour and prosperity, enioying all the blessings of God, but especially ioying in *Isaac* their onely son, the great Heire of Gods promise; All unlooked for, a sodaine and scarefull Edict came out from the Lord, *Take now thine onely sonne Isaac, whom thou lovest, and get thee to the land of Moriah, and offer him there for a burnt offering, upon one of the Mountaines which I will shew thee.* Euery word of this command setteth his affection on the racke, and straiteneth his heart to the height of sorrow.

First, the matter is hainous; *Abraham* must haue his sonne slaine: Offer thy sonne; a dreadfull sacrifice.

Which sonne? *His onely sonne*, for *Ismael* was gone, and sent away before.

What sonne? *Isaac* whom hee most deerely tendred, and entirely loued.

Who

Verse 2.

Hebraicè
Quem per-
petuè usq;
ad huc di-
-exisset.

Who is to be the Executioner? *Take* show; the father, of his owne innocent childe.

By whose command? at Gods command, who seemes to become his enemy.

The manner how? he is to be burnt; untill he be consumed to ashes, as though the Lord were delighted with cruelty.

The time when? *Take now*; resolute with thy selfe presently.

The place where? On a *Mountaine*, where every man may behold it.

The limitation and delay appointed for performance; *Three daies* space; to wound and macerate his soule with tedious and perplexed thoughts.

In the whole carriage of all which matter, the Question stood; whether his loue to God, or his loue unto his son, should be the greater. *Feare*, and *Hope*, *Faith*, and *Affection*, the *immortall God*, and mortall *Man*, striving together, who should haue the conquest, in mutuall and officious loue.

And first, of *Abrahams* part. It seemes strange (though he were most certainly assured,

assured, that it was the Lord himselfe that gaue this commandement) yet I say, it seemes strange, how it should be possible, the faith of a sinfull man, to grow up and rise to that height (cleane repugnant to nature) constantly and chearefully, to sacrifice his *owne sonne*, his *only sonne*, a religious and obedient son, and to kill this sacrifice of his sonne with his own hands.

Can. 8. 6.

In the eighth of the *Canticles*, and the sixt verse, it is said, *Love is strong as death*. Of all the affections in man, love is the strongest; and *εὐστροφία*, *Love unto children* is most passionate of all. *Multa*

Tull.

volumus patrie debere, multa parentibus, multa demum multis, sed filiorum causa omnia volumus. We ioy to do much for the good and safety of our country; for parents much; and much for many, upon manifold occasions; but what is it we will not do for our children? For *Filij sunt parentum viscera*, Children are the parents very bowels, wherein their Ioy, their Love, their Life, and all their Affections live.

First, in regard of *Nature*: for, *Bonum*

est

est sui diffusivum: The Lord said, *Increase and multiply*; so that it is the ordinance of God, and the instinct of Nature, every creature to cherish and save their owne.

Thom. A.
quin. part 1
quest. 5. 4.
2.

Reason likewise doth enforce the same affection and love unto our children. For, who should bee more deare unto us, then those who have proceeded from our owne loynes? as *Jacob* said of *Reuben*, *the ioy of our youth, & the beginning of our strength*; with whom wee are to live, and in the end to leave the honour of our name, the reputation of our vertues, and all the substance that wee have?

Gen. 49. 3.

Religion above all, perswaderh tenderesse to our children, *Eph. 6. 4. Fathers, provoke not your childre unto wrath*. Our Saviour also, *Mark. 9. 36*. did embrace children with great love and affection; knowing that the dead could not, but the living should praise him. Therefore he requireth a godly seed, & that our childrens children, even generation to generation, should be preserved and blessed on earth, to give glory to his name.

Eph. 6. 4.

Mark. 9. 36.

Ioh. 15 21.

Phar. gen.

40. 20.

Herod.

Mat. 14. 6.

Caligula.

Aul. Gell.

Pro. 17 6.

Psal. 117. 4

Luke 1. 25.

G. n. 4 t.

If we desire ioy, is there any comfort and ioy to the ioy of children? Our Saviour said, *There is ioy at every birth when a man child is borne into the world:* and the birth day hath ever been celebrated with banquetting and much ioy.

If we stand upon *honour*, Childrens children are the *Crowne of their fathers*: they are like *Arrowes in the hand of a mighty giant*: they will not be ashamed to talk with their enemies, when they meet them in the gates. Elizabeth, when shee had brought forth a son, said; *The Lord hath taken away my rebuke from amongst men*: esteeming it the greatest honour could happen to her selfe and her husband, to be the parents of a blessed sonne.

In regard of wealth; there is no riches comparable to a sonne. Adam called his first begotten sonne *Cain*, which signifieth a possession; as though his chiefest possession, and onely treasure, were his sonne.

No suit, no desire was ever so earnestly begged at Gods hand, as a *Son*. Anna wept sore, and poured out her very soule, for a sonne; whereupon having a sonne,

sonne, she called his name *Samuel*; which is, begged of the Lord.

1 Sam. 1. 10

Verily, al worldly things are nothing to the comfort of a *sonne*. Notwithstanding God had given *Abraham* cattle, and substance, and health, and honour, and victory, and silver, and gold in abundance, yet in the fifteenth of *Genesis* and the second verse, *Abraham* said unto God, *What wilt thou giue me, seeing I go childlesse?* As if he should say; al those gracious blessings thou hast bestowed on me without children, they are of little esteem: give me a sonne, and take all.

When message after message came unto *Iob*, telling him, how all his Camels, all his Oxen, all his Sheepe, all his Asses, all his Servants, were lost; yet *Iob* held it out well enough: but when the last messenger came, and told him that his *Children* were all flaine, then he rent his garments, and shaved his head, and fell groveling on the ground lamenting.

Iob 1. 20.

And surely, as *nature*, *reason*, and *Religion* teacheth us, that there is no ioy, no honour, no wish, no wealth, no worldly blessing,

bleffing, no earthly comfort, to the comfort of a *Sonne*; so in this life there is no sorrow to the losse of a *Sonne*.

Pro. 12. 10.

In the twelfth of the *Proverbs*, the Scripture saith, *A good man regardeth the life of a poore beast*; much more of a man.

1 Sam. 30.
11.

David pittied the life of a meere stranger, whom he found by chance in the field; much more of a servant.

Mat. 8. 6.

The *Centurion* went to our Saviour, and intreated him earnestly, for his servant that was sicke, much more for a friend.

1 Sam. 20.
41.

Jonathan with tears bewailed the danger of *David* his friends life; much more for a childe.

Luke 8. 41.

Jairus fell down at our Saviours feet, and besought him for his daughter, much more for a *Sonne*.

A vertuous *Sonne* is the Image of his father, the Crowne of his mother, the honour of their name, the upholder of their house, the staffe and comfort of their age, the pledge of their posteritie, the ornament of their Country, the repairing of the Angels, and in very truth, when

when all other earthly Ioyes are dead and done, hopes content, and all lives livelihood, liveth in a blessed *Sonne*.

What may then be thought of *Hagar*? a Mistrisse, a Minion? Is not *Hagar* to be cast out? The Holy Ghost hath said it, *Gal. 4. Cast her out; Cast out the servant and her sonne*: And I say, Out upon her, and out with her, who bringeth upon man innumerable miseries in this life; a stain to the reputation, a wound to the body, confusion to the estate, overthrow to posterity, disgrace to the life, defiling to the soule, and a casting downe of the countenance, in the eyes of all men; as *Iob* saith, *Shee is a fire that doth devoure unto destruction*.

Gal. 4. 30.

Iob 31. 12.

But on the contrary, *Morise non exstingunt, qui pios relinquunt filios*: they cannot truly be said to die, who leave behinde them lawfull and worthy *Sons*.

What greater comfort can bee to all the people of this Land, then to behold before their eyes, a blessed *sonne*, a Noble young Prince, a lawfull heire to the Crown, to preserve the peace of the publick State, to establish and continue the truth

Prince
Charles
of ioyfull
a blessed
hope.

of

of the Gospell, to goe in and out before the people, such a one as they may follow in peace, and serue in warre, and who in lineall succession may sit in the throne of his father?

Vndoubtedly the losse of such a son is grieuous. *Iacob* had many sonnes: and yet because he thought he had lost *Ioseph*, he rent his cloathes, put sackcloth about his loynes, and sorrowed a long season, and when his children came about him to comfort him, he cryed out, *I will goe down into the grave, to my son mourning.*

Gen. 37.
34

David had many sonnes: and although *Absalon* were a rebell to him, and would haue pulled the Crowne from his head, yet hee had neuer done mourning for him, still and againe crying out, *O my son Absalon, my sonne Absalon; Would God I had dyed for thee, O Absalon, my son, my sonne.*

2 Sam. 18.
33.

These two, the one hauing wraisted with an Angell, and was too hard for him, the other hauing combated with *Goliath*, and ouercome him; now, in the losse of a sonne, were mastered of their owne affections.

The

The indulgence of a father is unspeakable, and most violent is Nature in this kinde. *Orodes* king of the *Parthians*, when he heard that *Pacorus* his son was slain in the warres against *Ventidius*, with very extremity of sorrow hee ran starke mad.

Plutarch
in Crasso.

Pythius Bithinius, his sonne being slain in the warres of *Xerxes*, thereupon renounced his Kingdome, betooke himselfe to a caue and hollow vault of the dead, and there living voluntarily with bread and water, ended his life with lamentable mourning.

Cælius
Rhodigin.
lib. 19. c. 18.

Abraham is now to part with his son, his onely sonne, all the sonnes he had.

Indeed, no sorrow to the losse and death of a sonne, but no losse to the losse of an onely sonne. *Qui tollit unigenitum, tollit paternitatem*: By the death of an onely sonne, the whole stocke is rased out, the name is forgotten, and the honour of that house extinguished.

We know, when One is One, yet still there may bee many Ones; but when One is All, to part with that One, is a very hard case indeed.

Mycerinus

Herodot.
in Euterpe

Mycerinus King of the *Egyptians*, did so heavily take the losse of his *only* daughter, that he entombed her dead body in a Bull of molten gold, which being placed in the Temple, as long as hee lived he went every night with a light taper, and visited her ghost with teares.

Seneca.

Andromache the wife of *Hector*, in the destruction of the Citie of *Troy*, went all alone in the night into a Temple, and there fearefully and charily, hid her *only* son *Astyanax*, in a dead mans tomb, from the fury of the souldiers.

Luk. 7. 12.

In the seventh of *Luke*, an ancient widow with all her neighbours, did weepe and lament grievously for her dead son; because (as the Scripture saith) hee was the *only sonne* of his mother.

2 Kin. 4. 20

In the second booke of the *Kings*, and the fourth chapter, when the head of the *Shunamites* *only sonne* did begin to ake, she presently set him on her knees, and succoured him in her bosom; at last, when she saw there was no way but death, she cryed to her servant, *Saddle and away*; she rode for life, came to *Elisha* the Prophet, caught him about the legges, and (as the

Verse 24.

Scripture

Scripture saith) *her soule melting within her*, she cryed unto him to reuiue her sonne: and when *Elisha* would haue sent his servant, she vowed and swore, *As the Lord liveth, and as thy soule liveth, I will neuer leaue thee, except thou go with mee.*

Verse 27.

Verse 30.

Thus doth nature worke and wrastle for the life and safety of an *onely sonne*.

Now had the case so stood, that *Abraham*, of many *sonnes*, had beene to forgo *one*; and amongst a great sort, had offered *one* to God, the matter had beene the lesse: But, having but *One*, and no hope of any more, himselfe and his wife being now old & farre stricken in years, to give that *One*, and in him to forgo all, it was enough to pierce and wound any heart living, with unspeakeable sorrow.

It is out of question; There is nothing goes so neare the heart as children; if they bee good, obedient, and vertuous, exceedingly to ioy and comfort us; if they be wicked and bad, to wound the very soule and kill us.

Adam had *Cain*, a murderous sonne; *Noah* had *Cham*, a shamelesse son; *David* had

had *Abſalon*, a rebellious ſonne; *Iſaac* had *Eſau*, a prophane and enuious ſonne; *Iacob* had *Reuben*, an inceſtuous ſonne; and (God knowes) too many fathers haue the prodigall ſonne.

And can there bee any deeper and more deadly woe, then to be puniſhed with ſuch children? But *Iſaac Abraham*'s ſonne was deare unto him, for that he was religious, milde, obedient, vertuous; and can a father bee more happy then in ſuch a ſonne; yea ſuch a ſonne, who ſubmitted himſelfe, under God and his father, euen unto death? For, being five and twenty yeares old, he was perſwaded by his father, to bee offered for a ſacrifice, wiſhing rather neuer to haue been borne, then to diſobey the commandement of God and his parents.

Yet *Abraham* muſt ſacrifice *Iſaac* his ioy, whom (as *Iofephus* ſpeaketh) *israh*, he loued aboue meaſure, with ſurpaſſing and more then ordinary love. *Quanto ſerior, tanto dulcior*. Parents doe often euen dote upon thoſe that are lay borne, becauſe they conceiue to themſelues they ſhall haue no more.

Iofeph. lib.
l. c. 14. Pe-
ter. 7. diſ-
put. de reb
geſt. Abra.

Aug. de
tempore
Homil 3. 7

This

Isaac sonne sonne then and ished aham at he uous hen in o sub his fa g five er swa or a sa ue been mande Isaac his y) is ith sur y loue nts do are lat them This	This blessed old man, must part with sonne, whom he receiued as a mira- beyond all hope, when him selfe was hundred, and Sarah his wife ninetic eres old.	Gen. 17. 17
	That sonne, to whom the Lord was father, and named him Isaac.	Gen. 17. 16
	That sonne, at whose weaning there a great feast made, & all the kindred sent, to be partakers of their ioy.	Gen. 21. 8.
	That sonne, who was foure times seue- ly promised unto him by God.	Gen. 13. 16 17. v. ver 19. 18. 10.
	That sonne, who was often desired, expected, and with earnest prayers length obtained.	
	That sonne, who was the pledge of Gods fauour, the recompence of his fa- works, the reward of his faith, and earnest of his saluation.	Fidei pre- mium, re- muneratio operum. Ambros.
	That sonne, by whom Sarah came to Princessse, and Queene mother of the ple and Church of God.	Gen. 17. 16
	That sonne, with whom God entered euerlasting couenant of friendship, his God for euer.	Verse 7.
	That sonne, of whom Kings should stand, & Christ according to the flesh	Gen. 17. 16 Gen. 12. 3.
	X should	

should come, by whom all people and future nations should be blessed:

No man living could conceive this sorrow, but that *father* onely who had such a *sonne*.

Gen 21.14

Hagar and *Ismael* were now sent away, *Isaac* is borne and become heire; *Isaac* onely is his comfort, and *Isaac* alone is all in all: Now to forgo this *onely sonne*, his sonne by Promise, by Nature, and by Grace, seemes more then any mortall man could possibly indure.

Iob 1.21.

But be it so, that for sinne God doth deprive a man of his *onely sonne*; what should a Christian say, but as *Iob*, *The Lord hath given, and the Lord hath taken, Blessed be the name of the Lord?*

Rom. 8.30.

Here is another case; for though the wicked and reprobate be without naturall affection & bowels of compassion: yet we must think, that *Abraham* being a good and religious man, was of a loving disposition, and as tender-hearted as the best of us all. For him then, to consent to the death of his owne sonne, to deliuer him up to death, and to be present at his death, that was a thousand

times

times more wofull, because in it selfe it was most cruell and unnaturall.

In the one and twentieth of *Genesis*, *Gen. 21. 16*
Hagar went weeping away, and could not indure to see the death of her childe.

In the first of the *Kings*, the compassion of the true mother was such, that she chose rather to lose her sonne, then to see him have any harme. *1 Kin. 3. 26*

Abraham is now, not onely to consent to his death, and to be present at it, but with his own hands to kill his owne sonne, who was more deare unto him then his owne life.

And to what purpose was hee to kill him? To offer him for a burnt sacrifice.

In what manner? The Scripture sheweth in *Leuiticus*. *Leuit. 1.*

First, he was to binde him hand and foot, and lay him on the Altar.

Secondly, he was to cut his throate.

Thirdly, to sprinkle his bloud all over the Altar.

Fourthly, he was to quarter him, and cut him in pieces.

Fifely, he was to pull out his entrailes and to wash them.

X 2

Lastly,

Holocaustum
annibilationis
Perer. 4.
disp. de ge-
n. is Abra.

Gen. 22. 16
Zeno Episco.
Veronensis.

Hinc atque
hinc tundi-
tur patris
affectus.
Amb. lib. 1.
de Abrah.
cap. 8.

Lastly, he was to cast all these into the fire, tend the fire himselfe, untill every part were consumed to ashes, to bee (as the Scripture calls it) a *smoking sacrifice*, and an *whole burnt offering* unto the Lord. And is it possible for a tender father, in his owne person, to execute this upon a deere childe? Ah Lord! were it our owne case, who could but pittie his innocent *sonne*, suspecting nothing, to carry the wood that should burne himselfe? Whose heart would not tremble to see the *father* take the knife in his hand, to kill his owne *sonne*? whose bowels would not yerne to thinke of this fact? who could indure to see it? who would not rather die then doe it? yet *Abraham* did it: Faith was so constant, Execution was so eminent, that the Angell saith hee did it; & *fœlix orbis foret, si omnes sic fierent parricide.*

There is no doubt, but at the first, as soone as this commandement came out from God, *Abraham* was in a great and narrow strait, and as a mortall man, had a mighty conflict in himselfe.

On

On the one side, the law of GOD did directly command, (*Thou shalt not kill*) on the other side, a counter-command doth deeply charge, *Sacrifice thy sonne.*

Sacrilegus (i. contemneret Deum, & udelis si occiderit filium. Zeno ep.

One while, his minde runnes upon Gods louing promise already past; other whiles hee museth what might bee the event of things that were to come.

Sometimes he would gladly shew his zeale to God; at other times hee would willingly save his onely *sonne*.

For a time, obedience to God forcibly perswadeth: By and by, nature workes, and secretly relenteth.

Now he ioyes in his *sonne*, and by no meanes would forgoe him: Againe hee ioyes in his God, and above al desires to please him.

Nature and Grace; Reason and Religion, hale him to and fro: loth to kill his deare sonne, more loth to disobey his dearest God; at the last he growes to resolution, mounted upon the wings of Faith & Hope, he soareth aloft; *Lone unto God* gets the victory, hee stands fast

in obedience, and thus concludes with himselfe: *My God is mine, and he shall doe with me whatsoever please him; though Isaac be slaine, sacrificed, and burnt to cinders a thousand times over, yet the Lord all sufficient hath waies innumerable to make his promise good: I cast my selfe upon the broad sea of his mercy; and though all the men upon the face of the earth were aline in one Isaac, Isaac shall die the death, and I his father will offer him to the Father of all.*

Hereupon, he riseth early in the morning, makes neither wife, childe, nor servant, priuie to the matter, lodes his Ass with sweet wood for the sacrifice, hasteth away, and comes to the Mountaine; with a silent tongue and cheeresfull heart, hee addresseth himselfe wholly to execute that which the Lord had commanded. He findes out a place convenient, plies it for life, trimmes up an Altar, coucheth the wood, puts to the fire, bindes his sonne, layes him faire and flat on the Altar.

Fire and fagot, heart and hand, knife and sacrifice, already steeled with faith, he

he raised his arme for instant executiō.

O dilexit, dilexit plurimum: his loue to God was unspeakable, his faith in-
vincible, all the tongues of men and An-
gels are not able to expresse this secret
and constant loue, this sweet obedience
to his God. For whose sake, hope of
posterity laid aside; Care and mourning
of his wife set apart; reproach & speech
of the world neglected; murmuring of
his seruants not regarded; Pitié and na-
tural affection quite remoued; Ioyes
present dash at his feete; Comforts of
his sonne to come utterly forgotten;
All former promises silenced; All world-
ly respects and secondary causes buried,
and swallowed up in Faith; Hee tooke
the sacrificing knife, and stretched out
his arme to kill him.

Now, forasmuch as this history is set
downe in Scripture for an example and
comfort to the godly, for the crowning
of *Abraham*, and for a figure of *Christ*;
In this obedience of *Abraham* be plea-
sed (I beseech you) in a Christian man-
ner, for our owne instruction, first, to
obserue the mercy and wisdom of
X 4 God,

*O religiosam
animam! O
fortem men-
tem! O in-
gens robur
animi!
Cryl. in
Gen. Hom.
48.*

*Quod nulla
possit aqua-
ri secundia
Philo in lib.
de Abra.
Stupenda
abstinentia.
Cassian.*

*Dei opera
ad plures
peculiares
fines oppor-
tuna. Pine.
de in pre-
sa. Job cap. 6*

God, how hee disposeth from one to another, and trimly ordereth all things, what a good proportion he keepeth, in the triall of his servants and all other his designs.

Why did the Lord make choice of *Abraham* for this business? why was this trial imposed upō him above other men, and how came he to that perfection, so nobly to act and go through this matter? Surely, as *S. Chrysostome* saith, *Sciebat sum arletam Agonotheta*; The Lord knew well enough, what kind of Champion he had chosen; even as hee did of *Iob*. Had not *Iob* beene thoroughly exercised and tried long before; had hee not beene chaste in life, iust in dealing, mercifull to his tenants, hospitall to strangers, a daily sacrificer, a carefull bleesser of his children, & a continuall frequenter of prayer, (al which are apparant in the first, and one and thirtieth chapters of that book) had not *Iob* been trained up in these, and perfect before, God would neuer have suffered Satan and him, to try it out in that manner. But *Iob*, as soone as hee was set upon, cast his garments aside,

Chryf. in
sermone
de Iob &
Abra.

Iob 31. 1.
ver. 38
ver. 31.
Iob 1. 5.

nudus nudum expectabat, naked and unarmed hee provoked Satan to the challenge.

Pineda in
Iob 1.v.20

When the divell would have beene dealing with, and sisting of *Peter*, who was then but newly entred and a yong disciple, our Saviour rebuked Satan, and presently tooke up the matter. But after, when *S. Peter* grew strong, and by often fall had beene thoroughly confirmed, at last he came to die for his Master, and did so through it worthily.

Mat. 5.23

While wee are yong and weake in Gods service, the Lord in his wisdom both forbears and cherishes us; After, when wee grow stronger, hee doth acquaint us with some small wants and afflictions, to practise us; at last, when he sees wee are confirmed in faith, and abided in his love, then he begins indeed to try us.

Had not *Abrahams* life been thorough-seasoned with Religion; had hee not long before that time delighted in Gods service; had not his love bin soundly knit and affianced to God, he would never have made choice of him, because hee would never

neuer haue had the heart to kill his son. But the Lord knew that Abraham was a right spirituall warriour from his youth.

Οὐδεν μὲν ἀφ' ὧν γίνεται, No worthy and excellent work is suddenly effected.

Such as turne Puritan all on a gear, or will seeme holy and precise all on a sudden, their loue is like a blazing fire, it makes the pot seethe ouer, and by and by all is quencht againe. Preposterous zeale doth not long indure. *Christiani non nascuntur, sed fiunt*; a settled habite and sound affection to God is not obtained on a sudden. S. Paul saith, *κατεργασθητε τὸ σωτηρίαν*, worke thorough your saluation. As of all worldly things, so there is a worke of mans saluation; and this worke is brought on by a little at once, and finished by degrees. *The light of the righteous shineth more and more. The godly grow from strength to strength, and from vertue to vertue, and at length they appear before God in perfect beauty.*

He that will become a worthy warriour, and an expert man at Armes, his delight must not be *in nido nequitia*, in his

Hieron :om.
1 Epist. ad
L etiam.
Non nasci-
mur sed re-
nascimur
Christiani.
Bernard.
Phil 2. 12.

Pro. 4. 18.
Psal 84. 7.

his Ladies favour; and so his strength
left in the chambers of death; hee may
not trifle out his time, in vaine and effe-
minate pleasures, and so, for want of
practise and martiall exercise in challen-
ges of honour, disgrace himselfe, and
dishonour his Country, before his So-
veraigne and other forraine States. No;
howsoever feats of Armes and Chevalry
bee difficult at the first, yet by a chaste
and temperate life, by daily endeavour,
and often practise, πάντα φιλὰ χειρὶν καὶ
ποδῶν; all becomes easie and de-
lightsome: hee rides faire, runnes sure,
and carries alwaies the reputation of true
honour.

So is it in triall of faith and case of
Religion; if a man do wholly give over
himselfe to gaine, and the sensuall plea-
sures of the world, if hee doe melt and
languish under his owne fleshly and cor-
rupt affections, if he will never taste and
see how gracious the Lord is; it is im-
possible, that such should ever feelee any
sweetnesse, or finde any comfort in the
service of God, and the waies of Christi-
anitie.

But,

Pfal. 1. 1.

verse 3:

But though a man, in times past through heate of youth, ill companie, or weakenesse of his owne nature, have unadvisedly fallen away, and estranged himselfe from God; yet if hee bethinke himselfe at last, call home his affections, lay some foundation, and beginne to set foote in the way of Christianitie; God, who in mercy crowneth even our good desires, with his gracious Spirit, will so tenderly cherish our motions, and so faithfully assist our indeauours, that, as the *Psalmist* saith, *Wee shall begin to take some delight in the Law of the Lord*: From this delight, wee shall fall to exercise our selves, and ever and anon bee doing some good; at length, wee shall be like trees planted by the river side, which will ever be bearing, & bringing forth most excellent workes of piety. So that in the end, one day spent in the course of a religious life and the service of God, will affoord us better comfort, and more content, then otherwise a thousand.

When *Abraham* in this manner did so confidently offer to kill his sonne, his

onely

only sonne; and at Gods command, against Nature and Reason, was so ready to execute him with his own hands; had he lived a wicked life in his courses before, or had neuer thought upon God till then, it had utterly beene impossible.

God will not hazard his honour upon faithlesse men, who minde nothing but earthly desires: hee will not vouchsafe to use any vaine or carelessse livers, in trials that concerne his glory.

The Lord obserueth Geometrical proportion; his best seruants haue the greatest trials; to a man of approved faith and much assurance, God sheweth great perils, and sendeth againe mighty deliverancies.

It was a most excellent and diuine reason of *David*, because God had strengthened him, to kill a Lyon, and slay a Beare, he made no question to leave *Goliath* in the field.

An English Mariner, above others, is expert, ready, and confident in all dangers and tempests, because by often experience

Arist. Ethic. 4.

rience in the narrow seas hee becomes undaunted, and fit to encounter all extremities.

No man is fearefull and unwilling to undertake that which he wel knowes he hath thoroughly learned.

It is a grounded principle in reason; *Absurdum est simul quarere & scientiam & modum*; It is senselesse to conceive that any man may attaine both skill and the meanes thereof all at once. For example; in shooting: To bend the Bow, to choose the ground, to nocke the arrow, to draw the head, to hit the marke, and all this in a moment, it is impossible.

Therefore, *Abraham* was not tried to sacrifice his sonne at the first. But as *David* saith, *Psal. 139. 23. Proba me Deus, & tenta me: Proue me O Lord, and examine my thoughts*: so saith *S. Ambrose*, *Probavit Deus antequam tentauit*, God trained up *Abraham* and taught him, and then at length he tried him.

In the twelfth chapter of *Genesis*, and the first verse, he began with fear & humbleness to hearken to the voyce of God. Secondly,

Ambr. lib.
1. de A-
brah. c. 8.

Secondly, he doth often build Altars,
and continually call upon his name.

Gen. 12.7.
c. 13 v. 18.

Thirdly, as you may see in the 13. chap.
ter the 7. and 8. verses, hee beginnes to
practise, reconciling himselfe to *Lot*,
and making peace betwixt both their
servants.

In the fourteenth chapter and six-
teenth verse, he is kinde and helpfull to
his kindred.

In the same chapter the twentieth
verse, with all readinesse he doth pay his
tribes and all other duties to *Melchise-
dech* the Priest.

In the sixteenth chapter, and many
other places, he is kinde and full of for-
bearance to his wife.

In the eighteenth Chapter, he is hos-
pitable to strangers, and with feeling com-
passion of others miserie, intreateth the
Lord for the *Sodomites*.

In the seventeenth chapter he sheweth
obedience to God, Circumcising him-
selfe and all his family, instructing them
to know God, and sending away *Ismael*.

Thus did *Abraham* first beginne to
heare, then to pray and call upon God,
after

*Per gradus
& incre-
menta se
colligit.
Amb. lib. 1.
de Abr. c. 20*

after to practise, and so by degrees, hee came to be so beaten and perfect in the course of a Religious and Christian life, that at last, God himselfe taketh such delight to try how farre *Abraham* will stand to him, that hee chooseth no lesse point to proue his loue, then by sacrificing his onely sonne.

In the eleuenth of *Matthew*, vers. 30. Our Sauour Christ saith, *His yoke is easie, and his burthen light*: yet a number of men in the world, they take the seruice of God to be harsh, difficult, and an unfauoury course: and the reason is, they neuer had any triall of Gods loue. Holy *David*, out of the tried experience which hee had of Gods mercy, hee aduiseeth us, *O taste and see how gracious and sweet the Lord is*. But earthly minded men, they say of God, as the euill seruant did of his Master, *I know thou art a hard man*: they thinke they shall neuer enioy good day, if they deuote themselves to God, or settle their thoughts unto his seruice; when (God knowes) there is no such matter; for of all other, the seruice of God, a Christian and Religious life,

Psal. 34. 8.

Mat. 23. 24

Nulla melior voluptas quam commendate gratia conscientie.
Ambr. lib 2. c. 10.

se, is most easie and comfortable, most
pleasing to goe through with.

But the truth is, they are deceived by
these Spies, as the people of *Israel* were.
In the 13. of *Numbers*, the Lord com-
manded *Moses* to send out twelue Spies,
to search and try whether the land of *Ca-
naan* were good or bad, fertil or barren, &
to bring with them the fruits of the same :
Ten of these Spies, sloathfull and wic-
ked men, brought up an ill report and
slandere upon the Land, telling the *Israe-
lites*, that the inhabitants were Giants,
their Cities walled up to heauen, & they
wholly unable to vanquish & ouercome
them. But *Caleb* and *Ioshua*, the two
other Spies, men of an excellent spirit,
well experienced in comforts from the
Lord, valiant and confident in the pro-
mises of God, they cheared up the peo-
ple, shewed them the good and plea-
sant fruits of the Country, affirming
mainely, that *Canaan* was a good Land,
flowing with milke and honey, easily
to be conquered, for God out of his
love would undoubtedly bring them
thither.

Y

In

In like sort, rich and mighty men of the earth, to finde out the Land of promise, they send forth dissembling and wicked Spies, *Delicacie, Pleasure, Concupiscence, Ease, Gaine, Fleshly lust, Pride, Covetousnesse, and Vanitie*; These Spies bring heavy newes, bearing us in hand, that there are Giants in the way to heaven, Terrors to the minde, and grievances to the body; we cannot enioy the freedome of our mindes, nor take pleasure in the blessings of this life; to live a good and religious life is such a hard and strict course, as no man living is able to indure and overcome: and so they choose rather, for a short time, to languish in sinfull pleasures, then relying on Gods assistance, to hold on their journey, and in the end to possesse the ioyes of heaven.

But if they would send out *Caleb and Iosua, Faith and Hope*, true and trustie Spies, if they would taste of the excellent fruits which they affoord, if they would once get some acquaintance with God, and make him their friend as *Abraham* did; then the wearisome journey of

this

this tedious life would seeme easie and pleasant, in all troubles they might have recourse unto God, and in all brunts whatsoeuer hee would stand sure, and set them thorough.

Abraham was commanded to leaue his Country and kindred, his fathers house, friends, and family, and goe liue in a strange Countrey; hee neuer murmured nor refused, but willingly did it.

Gen 12. 1.

Abraham oppressed with famine, was againe recalled as farre another way into *Egypt*; he presently doth it.

Non sinit
Deus otio-
sum Abra-
hamum.

Abraham is commanded to cast *Ismael* his sonne out of doores, and pack him away; he chearefully did it.

Ambr. lib. 1
Gen. 12. 10.
Gen. 21. 10

Abraham is commanded to sacrifice his onely sonne *Isaac*; hee fetcheth his arme, and takes the knife, confidently to doe it.

The Lord and he were knit and tyed together, in so deare and fast a couenant of loue, that it was not possible to lay any crosse so grieuous upon him, but hee would patiently beare it; or to enioyne him any taske, but hee would

would faithfully performe.

On the contrary ; how commeth it to passe, that most men neuer take delight in Gods seruice, nor ioy in noble and heroicall actions ? Because hand ouer head they shuffle on in the world, they proue not the louing kindenesse of the Lord, they taste not how sweet and gracious his mercy is, they neuer practise themselves in the points and precepts of Religion ; and so upon euery light occasion, they doubt of Gods providence ; upon every small affliction and triall, they stagger at his promises ; upon any trouble or strange accident, they are at their wits end, and presently cast downe. Whereas such as have once begunne, and continued some time with ioy in the seruice of God, passing through diuers crosses, and induring sundry discontentments, with patience and comfort, at length they grow to such constancie and resolution , *ἐπὶ μᾶλλον καὶ μᾶλλον σεβασμῶν*, their love doth so abound more and more, that it becomes like a swelling floud , it beares all afore it ; sicknesse and health, plenty and want, trouble

Phil. i. 9.

troubles and trials, nothing comes amisse: Whatsoever God sends is welcome, height and depth, edge and point; death and dangers all, doe tal and flie before him.

Wherefore I intreate you by the tender mercies of Christ Iesus, doe not undervalue the profession of Christianity; conceive a good opinion of God and his service; thinke it not grievous, thinke it not harsh and unpleasant, until you have made some triall thereof.

And whereas every man hath in his bosome some secret sinne or other, as deare unto him, as *Isaac* was unto *Abraham*, there first beginne; As *Abraham* did, deny thy selfe and thine own reason, fight with thine owne affection, with might and maine resolve to kil this sinne, and as Christ became a sacrifice for thee, so in flaming zeale do thou sacrifice this sinne to God.

This good beginning, this one sacrifice alone, this onely one, will be so pleasing & acceptable unto God, that al other thy sins shal be forgivē in this: with his inward grace hee will cherish thy good desires,

so lovingly will he uphold thee, and lead thee on by the hand, from one step unto another, that in the end thou shalt finde nothing more ioyful, nothing sweeter to thy soule, then the fruit of a religious life

Rom. 2, 10.

The Lord hath spoken, and will make his promise good; *To euery one that feareth God, and liueth uprightly, there shall be honour, & comfort, and spiritual grace, and peace of conscience, and ioy in the holy Ghost:* Which the Lord in some measure grant unto us, either more or lesse; that what triall soeuer do befall us, as *Abraham* did, we may wholly rely upō Gods promise, & stand fast in the Lord for ever

The Reward of Abraham.

VW Hile *Abraham* did thus bestir himselte, and is as busie as may be in labouring to please God, God on the other side is watchfull ouer *Abraham*, and the Angels as busie in attending upon him.

When al things were right, and fitted to the sacrifice, when *Isaac* lay ready bound upon the Altar, & the very knife

was

was going to his throat, an Angel comes in for stickler, and cryes out, *O stay, stay, thine hand, thy will I accept for deeda, thy intent for the action, thy obedience for the sacrifice, thy affection for the offering, and thy faith for righteousness: Therefore touch not the child, let not the knife com near him*

Whereupon, even at a wish al is fitted to the purpose; the Bush at hand, the Ramme ready caught; the time observed; the blow latcht at an instant; and this dolefull *ἐκτίρασις* is turned into a most ioyfull *κατασποχή*.

O let no man misconstrue the courses of the Highest, nor foreiudge the actions of God. Behold here his secret care and tender carriage over Abraham. *Nescit se homo, nisi tentationibus discat se*; man knowes not himselfe, except by some triall he haue some prooffe of himselfe.

God therfore in his silent providence, doth so worke and fetch matters about, that one way or other, at one time or other, every man is searched, every man is sounded; hee doth examine our thoughts, and ransacke the very ground of our hearts. If wee stand fast, wee are

Stupor: claudius: Leno Episc.

Tenuit manū Divina vox, & illū vibrantis occupavit dextera. Amb. lib. 1.

Aug. de tempore sermo. 72.

bleſſed, we are crowned; If wee faint, if we be falſe-hearted, we are dead, we are gone.

Thus, out of the true intention of Gods deare and ſecret love, to make us ſeeke and long after him, hee croſſeth our deſires, he changeth our proſperitie, turnes us to our ſelves, and many times ſeemes to leave us at a loſſe. But when it comes to the very pinch, when there ſeemes to bee no hope, then beyond all hope, comfort comes unlooked for. *Abrahams* ioy on every ſide is doubled; *Iſaac* as good as dead, is now received alive; here is a * *Sonne* for a *Sonne*, *Iſaac* is ſtill alive; alive to God, alive to his parents, alive to the Angels, alive to bleſſed iſſue, alive to us here preſent, who all are comforted, to behold the goodnes of God in his deliverance, to behold, how ſweetly God tempereth the courſes and occurrences of mans life, to behold how he delighteth and pleaſeth himſelfe in the daily triall of his deareſt ſervants. *Itq; reditq; frequens, & ludit ante oculos dulciſſima ſua gratia:* He goes, he comes, he appeares, he departs, he comforts, he caſts

* Prince
Henry dead
Prince Pa-
latine ma-
ried,
*Parricida
redit incru-
entus, &
qui immo-
latus eſt vi-
vit Zeno.
Ep. Veron*

*Ephraim
ſy. us.*

casts down; to no other end, but to win
us to himselfe, and to crowne us with his
glory. So that there is no service to the
service of God, and no reward to the re-
ward of a constant and loyall faith.

This faith and affection unto God,
ought openly to bee declared to the
world, by noble and worthy workes of
pietie. For undoubtredly, did men pro-
fite in Religion, and practise daily as
Abraham did, or did they ioy in that
obedience and love which they owe un-
to their God, they would think nothing
too deare for him.

But of the infinite abundance of
Gods mercies, and of the manifold rich
favours of a gracious Sovereigne, where
is the man who hath offered an *Isaac*?
Vpon pleasures endlesse, and vanities
fruitlesse, there is no sparing; No, all
their life long they plot nothing else
but to make themselves great, leaving
nothing behind them but huge and gol-
den tombs, monuments of their wealth,
but no Christian workes, monuments of
their faith.

The noble *Romans*, even from the light
of

*Tentat ut
coroner.
Ambr. ibid.*

of nature, and desire of glory, in zeale to their gods, & loue of their Country, they thought nothing too deare; They bestowed infinite summes in erecting Temples, Theaters, Bridges, Causes, cutting of rivers, and such like; upon sundry occasions, employing all their estates, and exposing all their lives to present and apparant death, for the honour, liberty, and safety of their Country.

And shall *Superstition* goe beyond *Religion*? shall *Nature* prevaile more then *Grace*? and shall worldly glory bee preferred before zeale unto God, and glory of eternitie? Nay rather, let every man gird up his loynes, and with a cheerefull heart, ioy in doing such workes, as in some measure may bee answerable to this faire and golden peace, which wee (above all Nations round about us) most happily have enjoyed.

Let us delight to doe such workes, as become those, upon whom God and our Sovereigne have cast the eye of their favour.

To shew mercy and kinde dealing,

to

to poore householders and Tenants.

To make fishing boates, and other vessels of burthen, for the needy and seafaring man; and so to succour the miserable people in decayed Townes by the Sea coast.

To mend high waies, and to make faire caufies, leading to each Kingdom, that the poore wayfaring man, distressed in his travell, may not curse our pleasures, in the bitterness of his soule.

To build shippes of warre, for the defence and safety of our Country; and to assist our confederates against all Turkish Infidels.

To contribute summes of money, to the setting of idle, and poore people on worke, and by some good employment to keep them from sinning against God, and offending the Law.

To build Farmes for husbandry, and plant Market Townes in *Ireland*, and in the Borders, that those Countries may become more Civill, Religious, and profitable to the State.

To undertake noble adventures, and honou-

*Solomon vi.
de publicis
soli ce con-
stravit.
Ioseph. lib.
8. cap. 2.*

honourable expeditions by Sea; not, to pilfer Gold and Silver; but, to winne Heathen Nations, to the knowledge of the true God, and profession of his Son Christ Iesus.

To repaire and gird in such breaches of the Sea, as of late yeares haue broken into the Land, bringing fatal inundations upon sundry coasts, and overchargeable taxations to poore Inhabitants.

In the time of dearth, to pittie the painefull labourer, who sups up his sorrow in silence; and to comfort the needy and aged people, in those several Countries where your lands and livings lie.

Beloved and honourable Christians all, deccive not your selves, neither suffer your selves to be deccived. For undoubtedly, heroicall actions, noble and Christian workes, workes (I say) of pietie, the workes of *Abraham*, they will bring renowne to your name, love to your posterity, ioy to your conscience, courage to your attempts, successe to your desires, and immortality to your soules.

Earthly and vaine men may please them-

themselves, in following and pursuing the vaine and earthly vanities of this momentarie and fading life: But wee shall finde, in the end, that there is no ioy to that which procceds from a life well led, and no seruice to the seruice of God.

For, as soone as *Abraham* had thus worthily behaued himselfe, choosing rather to kill his sonne, then disobey God; presently an Angell is dispatched from the Court of heauen; the Lord sendeth, and sendeth again, no newes, nor speech, but of *Abrahams* faith and loyaltie; heauen and earth rings of his constancie and loue; the court-rolles of the Exchequer are called for; *Abrahams* seruice is recorded to all eternitie; Hee is entitled *Gods friend*; and princely royalties are granted by entaile, to him and his seed; the Lord, by a solemane oath of Kingly prerogatiue, becomes *Abrahams* God, and Lord Protector of him and his for euer.

In blessing hee is blessed, his dayes long and happy, his wealth infinite, his honour great, his end blessed, his

*Tres plena A
rias accepit
benedictio.
nes. Ambr.*

his posterity and issue Royall, victorious, and innumerable. This is the respect that God hath of a man whose heart is knit unto him: Endlesse and eternall ioyes are sealed up for him after death, whose loue and affection is settled on his Maker in this life.

Yet God doth not thus leaue to reward *Abraham*; but, to the great encouragement of euery Christian, that *Abraham* may know, and al men liuing may know, wherinsouer a man dosh shew his loue to God, God will returne the same seuen-fold into his bosome againe; therefore, what *Abraham* intended to doe, God did performe indeed; This history being figuratively meant of *Christ*, and the fore-running of his passion.

Ezek 2.16

In the vision of *Ezekiel*, there is mention made of two wheeles, *Rota in Rotam*, the one winding and turning within the other. In like sort, the *Law* and the *Gospell* are wrapped and enfolded one within the other. As the *Cherubines* did sit one over against another, but both did looke to the Mercy-seat; so the old Testament and New, treat of severall stories,

Exod. 25.

19.

Stories, but both doe aime at and point out Christ.

Hereof there is sensible appearance in this place.

Abraham did offer his *Sonne*.

God also gave his *Sonne* *Christ Iesus*.

Abraham, his onely *sonne*, whom he dearly tendered.

God his onely *Sonne*, whom he entirely loued.

Abraham left his servants.

Christ left the *Iewes*, and imbraced the *Gentiles*.

Isaac went accompanied with *Abraham* his Father.

Christ was not alone, for the Father was with him

Isaac carried wood for the sacrifice.

Christ, his Crosse for his *Passion*.

Isaac was silent, and went cheerefully to the offering.

Christ opened not his mouth, & went willingly to his *suffering*.

Isaac was bound, and laid on the Altar.

Christ was bound, and nayled to the Crosse.

Abraham

Ioh. 3. 16.

Ioh. 16. 32.

Ligna Isaac
sibi vexit
Christus sibi
patibulum
crucis portauit.
Abrah.

Ibi immola-
tus erat I-
saac ubi
Christus po-
stea cruci-
fixus. Hiero-
n.

Abraham offered his sonne upon Mount *Moriah*.

God his sonne upon the same Hill, called Mount *Calvarie*.

Isaac was neuer slaine, but the Ramme sacrificed.

Christ his Diuinity neuer suffered, but his body crucified.

Abraham and *Isaac* were three daies and three nights in their iourney.

Christ was three daies and three nights in the graue.

Isaac was offered, yet deliuered, and ioyfully restored to his father.

Christ was crucified, rose againe, and triumphantly ascended into heauen.

Of *Isaac* the Apostle saith; Of him alone sprang up as many as the starres in the skie, which are innumerable.

Of *Christ*; of him alone who was deemed dead, arose in the Church innumerable *Christians*.

Herein onely stands the difference; that as *David* & *Jonathan* wept in each others bosome, but *David* did exceed; so the *Lord* and *Abraham* contended together in loue, but *Christ* the son of *David*

Ioh. 8. 56.

Abraham reioyced to see his day in the resurrection of *Isaac*, a figure of *Christ*.

Heb. 11. 12

did exceed. For *Abraham* fetched the
 stroke, yet touched not his Sonne; *Christ*
 the Sonne of God was stricken and woun-
 ded for our finnes. So that God for
Abrahams sake spared *Isaac*, but for *A-*
braham and *Isaacs* sake God spared not
 his onely Sonne, but gave him even to
 death for us all, that we all, becoming
 the faithfull children of *Abraham*, might
 have the reward of *Abrahams*, which
 shall be an exceeding, surpassing, and
 eternall weight of glory; which the
 Lord grant unto us all for his
 Sonne *Christ Iesus* his
 sake: *Amen.*

FINIS.

Z

THE



THE SEVENTH SERMON.

HALLELVIAH.

PSALME 117.

*Verse 1. O praise the Lord all ye heathen:
praise him all ye Nations.*

*Verf. 2. For his mercifull kindnes is ever
more and more toward us, & the truth
of the Lord endures for ever. Praise
the Lord.*



His Scripture is *ὁ δὲ ἐκείνῃ*
πικρὴ; a Psalm of thank-
giving and praise; The
point and center of all
the Psalmes: For what-
soever is delivered in the rest, is briefly
knit up and comprehended in this. *Par.*

Hugo Cardi.

*Hieron. in
hunc Psal.*

ius versuum numero, magnus mysterii
(sacramento: the least Psalme (saith Saint
Jerome) in the small number of verses,
but the greatest in divine mysteries.

Saint Paul in the 3. to the Ephesians
calleceth it a mystery, such a mystery as in
former ages was not opened to the sons
of men, but is now revealed, namely, that
the Gentiles through the Gospel should
be partakers of the promises in Christ.
David doth here prophesie of the uni-
on of the Iewes and Gentiles; therein
declaring the unfearchable mercie of
God in Christ, calling all nations of the
earth unto salvation.

Ephes. 3. 3.

1. An exhortation. { O Praise the Lord.
Praise him.
Praise the Lord.

2. The Persons { Heabes } Iewes.
Nations } Gētiles

3. The Reason: For his { Mercie
and
Faith.

Z z Con-

Concerning the Exhortation.

THe first word of this Psalme *Hallelu*, derived from the originall of *Halal* which signifies to praise; with which word this Psalme also endeth; & thereunto is added this word *Iah*, which is one of the ten attributes given unto God.

Verse 1.

*Durautus
de rit bus
Ecclesia.*

*Aug in
Psat 118.*

So that *Hallelu-iah* is asmuch as to say *Praise God*. In this sense it is used in the 19. of the Revel. as the song of our future blessednesse, and of the Angels eternall *Inbile*, *Hallelu-iah*, *Salvation*, and *glory*, and *honour*, and *power be to the Lord our God*.

I have made choice to intreat of this Psalme, first to fit the time. For, by the ancient order of the Church, *Hallelu-iah* might not be sung in the time of *Lent*, from *Septuagesima* Sunday until Easter: but upon occasion of ioy or some great benefits received; being an hymne of *Praise* and universall exultation.

But we all here present, are abundantly enriched with spirituall and earthly blessings,

blessings, and the whole land enjoys such happy times as our forefathers never knew.

S. *Jerome ad Eustochium* writeth, that after long persecution, at what time the Christians obtained some rest, they rose very early to sing praises unto Christ, and the watchword amongst them was, *Hallelu-iab*, that is, *Arise, let us Praise the Lord*.

A word so sacred and holy, that Saint *Augustine* affirmeth, it was not lawfull, for any barbarous Nation to translate it into their owne tongue: and thereupon, *Hallelu-iab* is stil used in every language, no other word so fitly expressing the ineffable glory, and unspeakable praise of God.

Secondly, I haue intreated of this Psalm in regard of the royal foundation of this free Chappell of *Windsore*, dedicated to the continuall praise of God.

Divers in our Church, more curious then well advised & truly religious, they have and do still, taxe our *Service and Book of Cōmon prayer*, terming it (as *Barrow* doth) *A Collop of the meazeled hog*,

*Aug. lib. 2.
de doct. Chr.
cap. 10.*

*Hallelu iab
tantū habet
honorem, ut
in Hebraica
lingua sit
tradium,
nulloq; alio
sermone
translatum.
Ioh. Cassia-
nus.*

Barrow.

T.C. pag.
108. sect. 4
Perry.

taken out of the Popes Portuise: conceiving great offence at the reading and answering of the Psalmes, affirming it to be *unprofitable wasting of the time, a stage-like Dialogue, Tossing of Tennis balls*; and the singing of a Quire, *Perry* calls it *Babalismus*, laying, that it is loathsome unto God to be served with such a dish; concluding and curtailing after their own fancies, all the worship and service of God in a prayer and a Lecture.

But there is no doubt, and it is apparent by the Scripture, that *Praising of God* is an especiall part of worship due unto his name: For it is meete, that we should not onely seek unto God, & pray unto him for benefits we desire to receive, but also joy in his goodnesse, and praise him when we have received them.

To praise God, that is, to extoll his goodnes, mercy, and power, to acknowledge his benefits, *to reioyce before him, and speake good of his name, to tell of his noble acts, and declare the wonders which he hath done, and still doth for the Children of men*; this is required of us, and this is most acceptable unto God.

Psal 68.4
Psal 100.3
Psal. 105.5

Ephes.

Ephes. 9. 19. Be filled with the Spirit,
speaking to your selues, in Psalmes and
hymnes & spirituall songs, making melody
to the Lord in your hearts, alwaies giuing
thanks for all things unto God the father.

Col. 3. 16. Let the word of God dwell plen-
tifully among you, teaching & admonishing
your selues, in Hymns & Psalmes, singing
with a grace in your hearts unto the Lord

Blessed be God for ever, and praised
be our everlasting Redeemer, whom we
do worship; for he doth not require
κατοικίαν which *Homer* speaks of: Hun-
dreds of bullocks, goats and rams, which
Solomon did offer: he lookes not for
streams of molten & liquid gold, which
the Princes of *Greece* did present unto
their oracles; nor for viols of our owne
bloud which *Sylla* did offer; he will not
have our children, and the first begotten
of our bodies, to be sacrificed unto him
in fire, as they did unto *Moloch*; nor as the
Indians do at this day, to anoint our
selues with rich perfumed oyle, and
sprinkling it over with the dust and cin-
ders of gold, to dance in honour of the
Sunne rising. Such costly, barbarous and

Homer Ili.
lib. 3.

1. King. 8.
63. 22000.
beeves &
1:0000.
sheepe.
Porphir. li.
de craculis.
2 Kin. 16.
3.

Anthon. de
Berea in
the Con-
quest of
the West
Indies.

heathenish worship doth not the Lord require.

Psal. 50. ver. 14. Offer to God the sacrifice of praise: And this sacrifice in the 13. to the *Hebr.* and the 15. verse, is set downe to be, the fruit and calues of our lips. The same which *David* expresseth in the 147. *Psalme*, *O praise the Lord, for it is a good thing to sing praises unto our God, yea a ioyfull and pleasant thing to be thankfull.* And in the 47. *Psal.* and the first verse, *O clap your hands together, let your songs be of him, and praise him with the voyce of melody.*

This offertorie or sacrifice of praise, tooke beginning from the *Israelites*, amongst whom *David* first of all penned *Psalmes*, set them to the harp and other instruments, and appointed singers, who were clad in fine linnen; and while their sacrifices were offering, the Priest tasted the wine, and powring a little upon the Altar, presently the sonnes of *Aaron*, all the Priests, Levites, & singers, stood up, and with their instruments and voyces, sounded together an offertorie or a song of praise; After which, *Incurvatus est*

Rex

Laudabo nomen Dei in Cantico, & placebit super vitulum novellum, producentem cornua & ungulas.
Psal. 69. v. 31. & 32.

Alcimus de divinis officiis.

Zegedin de cantu Ecclesiastico.

1. Chr. 15.

Rex et omnes qui cum eo aderant : The king himselfe with all there present kneeled downe, and having worshipped God, and prayed, the Sacrifice was ended, and they departed.

In this manner, upon benefits received to magnific God, and praise him in singing and ioyfull thanksgiving, it hath beene the course and practise of the Church in all ages.

In the 15. Chap. of *Exod.* and the 2. verse, After God had given to the *Israelites*, a wonderfull deliverance from *Pharaoh* and his puissant army, *Moses* their General with all his troopes, men, women, and children, did rejoyce and sing, *I will sing unto the Lord, for he is my praise, he is my God, and I wil prepare him a tabernacle ; He is my Fathers God, and I will exalt him.*

In the 1. of *Samuel* the 2. Chap. and 2. verse, After that God had given *Hanna* blessed issue, she sung praises, and said, *Oh there is none so holy as the Lord, there is no God like unto our God.*

In the twenty one Chap. of *S. Mat-
thew* and the ninth verse, in honour and
praise

praise of the Meſſias, the childre ſung Hoſanna, Blessed art thou that comest in the name of the Lord, Hoſanna in the highest.

In the 19. Chap. of S. Luke and the 37. verse, All the disciples did rejoyce, and praise God with a lowd voyce, saying, Blessed be the King that cometh in the name of the Lord, peace be in heaven, and glory in the highest places.

Hieron. in
Iſaia. 6.

In the 6. Chap. of Iſa. and the 3. verse, the Cherubins sitting upon the Merrieſcat (as S. Ierome ſaith) *Iſte ad iſtum, et unum ad unum, invicem ſe ad laudes Domini cohortantur*; One to one, and each to his fellow doth answer, *Holy, Holy, Holy, Lord God of Sabbath, the whole earth is full of thy glory.*

In the 2. Chap. of S. Luke and the 13. verse, in regard of the happineſſe unto all mankind, by the benefit of Chriſt his Incarnation, a quire of heavenly Angels did ſing an Anthem, *Glory to God on high, peace on earth, and good will towards men.*

In the 4. Chap. of the Revelation and the tenth verse, the foure and twenty Elders fell downe, and caſt their crownes before

before the throne, singing, *Thou art worthy O Lord, to receive glory, & honor, & power, for thou hast created all things, & for thy sake they are & have been created.*

Lastly, in the 26. Chap. of S. Matth. and the 30. verse, when our Saviour had finished the feast of his *Passeover*, and celebrated the blessed *Supper of the Sacrament*, he himselfe with all his Apostles, did presently sing and give praise unto God. Vpon which place S. Chrysostome commenting, saith, *Hymnum cecinit, ut et nos quoque similiter faciamus*; Our blessed Saviour, after the celebration of the Sacrament, sung a *Psalme of praise*, that upon every occasion of Gods benefits, we also might learne to do the like.

Chrysost.

Saint *Ambrose* saith, that *David* was more victorious, when he danced before the *Arke* in praising God, then when he overthrew *Goliath*.

Solomon was never more renowned, then when he with all his Peeres and people sung praises unto God at the dedication of the Temple.

Theodosius Iunior, a most noble and religious Emperour (whose court for holinesse

Socra. lib.
7. cap. 23.
Nicephor.
li. 4. c. 23.

lines & integrity is reported by *Socrates* to have bin like a *Monastery* or religious house) after that word was brought him, that God had overthrown *Iohn* his enemy, who affected the Empire; instantly, he with his courtiers went to the publike Church, & *per medium circum populo cecinerunt*: and in his owne person, sung thanksgiving before all the people.

Thus we are manifestly taught, both by precept and by example of *Patriarchs and Prophets*, men and women, children and elders, *Cherubins* and *Angels*, our blessed *Saviour* and his *Apostles*, with many others religious & *Christian kings* that it is not sufficient, to heare the word and pray for benefits we desire, but for those we have received ioyfully to sing praises unto God.

It is a fond and false cavill of the *Brownists*, to affirme, that the Minister is to utter all that is spoken in the Church, and the people to say nothing, but onely *Amen*. For in the Scripture, the sound of the multitude in praising God, is compared to the noyse of many waters, and to the sound of mighty thunders.

Rev. 19. 6.

To praise God in singing Hymnes and Anthems, the Quire answering one another, it is of great antiquitie, and long continuance in the Church. *Tertullian* in his second book *ad uxorem* saith, *Sonant inter duos Psalmi, et mutuo provocant, quis melius Deo suo canat.* As the Cherubims, so they do answer one another, and incite each other to give God praise.

S. Basil in his 63. Epistle to the Quire of the Church of *Neocæsaria* saith, *This custome and order is now ratified in the Church, ut in duas partes divisi alternis vicibus psallant; The Quire being divided, One side should sound unto the other the holy praise of God.*

Philo Judæus, who lived in the reigne of *Nero*, *Ann. Dom. 50.* in his booke *De vita contemplativa*, speaking of the praise of the Church in his time, said, *Vnus ex omnibus consurgens in medio, &c.* One standing up in the midst of the Quire, begins the Anthem, and afterwards all the rest do answer.

Socrates in his sixth booke and eight Chapter, and *Nicephorus* in his 13. book and eight Chapter, they do both write and

Tertullian.
Fran. Georgius de Harmonia mundi
Alternis vocibus ad alterutrum acclamant.
Basil.

Philo Judæus.

Socrates.
Nicephorus.

and agree, that *Ignatius* the blessed Martyr, and disciple to *S. Iohn* the Evangelist, was the first who ordained *Hymnes* and *Anthemes* in the East, and brought them into the Church of *Antioch*.

Augustine

From *Ignatius* and the Church of *Antioch*, as *S. Augustine* writeth in the ninth of his Confessions, *S. Ambrose* brought them into *Europe*, and caused them to be used in the Church of *Milan*.

Cyril.

And *Cyril* writeth, that *Athanasius* first brought singing into *Africk*, & used *Anthemes* in the Church of *Alexandria*.

Plin. li. 10.
Epist. 97.

Plinie in a certaine Epistle to *Trajan* the Emperor, writeth thus: *Multa Christianorum millia, consueverunt antelucanos hymnos & carmen Christo suo canere*: many thousands of *Christians* (saith he) rising before day, did use to sing *Hymnes* and *Ditties*, to the honour and praise of *Christ*. Vntill which time of *Traian*, it is plainly to be gathered, that *S. Iohn* the Evangelist was alive; from the *Incarnation* of our Saviour *Christ* unto this Emperours raigne, being 60. yeares & odde moneths. In this maner *Anthems*, *Hymns* and *Songs of praise*, have continued in the Church

Church, from the Apostles time unto this day.

Vpon these grounds of *Scripture*, *Example*, and *Antiquity*, the Church of *England* hath ordained in our *Liturgie*, that after *Confession*, *Absolution* pronounced, and *Prayers* made, all the congregation should either say or sing the 95. *Psalme*: *O come, let us sing unto the Lord, Let us heartily rejoyce in the strength of our salvation.* Again, after the first Chapter read, wherein we do heare of the wonderfull works of God; and the second Chapter, wherein we do usually heare of the great miracles and tender compassion of Christ unto mankind, then we should joyfully sing, *Te Deum laudamus*; which Canticle was penned by *S. Ambrose*, and *S. Augustine*, and ever since with great reverence retained in the Church.

This solemnitie and reverence, in praising God by singing and instruments, if the reformed Churches in *France* had not so hastily abolished at the first, they had wonne many thousands unto them which through their naked carriage in the

*Dacius Epif.
Mediolanē.
in Chron.
lib. i. c. 10.*

the worship of God, tell from the profession of the Gospell.

Lactantius

Lactantius Firmianus in his sixt book *de Institut.* and 26. Chap. saith thus; *Si voluptas est audire cantus & carmina, Dei laudes canere & audire iucundissimū est.* If it be delightfull to heare songs and sonnets of mortall mens actions; to sing the everlasting praises of God, must needs be most sweet and comfortable.

Plin. Iun.

Plinie Iunior in his 10. book and 67. Epistle, speaking of this part of Gods worship, hath this excellent saying; *Exciat animū, cupiditatem ardentē emollit, sopit insurgētes ex carne affectiones, erigit animā, & cogitationes malas expellit.* Singing and ptailing of God, by *Hymnes & Psalmes* with great varietie, it rouseth up our spirits, it pacifieth our inordinate desires, it watereth and cooleth our troubled and boyling affections, it dri-
verth away evill and earthly cogitations, it doth elevate the minde to devout and holy thoughts, and it raiseth the soule to the contemplation of celestiall Ioyes. For as *Gregory Nazianzen* saith, in his fortieth Oration in *Sanctum Baptisma,*

Gre. Nazi.

Psalm.

Psalmorum Cantillatio celestis gaudij praedium est. Church Musicke is a very resemblance of the joyes of heaven.

O how often (saith good S. Augustine) have I wept for joy, when the sweet hymns of thy praise have sounded in mine eares; *Et illiquebatur cor meum*, my heart melted, and drops of heavenly passions distilled into my soule: *Suspirans tibi et respirans*, sighing and longing after thee, I was overjoyed in spirit, and wholly overcome with the fragour of thy sweet ointments.

In using this Christian exercise, we do not place any merit, nor juggle out the word of God, as some troublesome spirits have affirmed; *sed preces & Scripturas interponimus*, wee joine therewithall prayer, reading & preaching of the word, that so, both the people may be edified, and God also may be glorified.

I conclude this point with the saying of good S. Augustine, in his 119. Epistle ad Ianuarium; *Sine dubitatione facien- di est maxime illud, quod etiam de scrip- turis defendi potest, sicut de hymnis & psalmis canendis: Nam & Christi & Apo-*

Aug. li 9.
cap. 6. 6.

Augustine

stolorum habemus & precepta & exempla. Without all question we may boldly do that which the Scriptures do warrant: as singing hymnes and Psalmes; whereof we have both precept and example, of Christ and his Apostles.

*Geminatio
rei eiusdem,
intentionē
habet &
animi arde-
rem. Musc.
Phil 1. 13.*

Here (as you see) *sicut incipit, ita terminat.* In this Psalm, he doth 3. times ingeminate the *praise of God*, intimating unto us, that this *One is the only service.* God is α and ω , the beginning and the end, he giveth both the will & the deed; the will to begin, and the deed to finish: *et primitia et decimæ debentur illi:* both the first fruits of our lips, and the tenths are due to him.

Aug. in
Psal. 8.

Incipiendum cum Deo, et desinendum cum eo: To praise him, is the first thing that we must begin with, and the last that we must conclude with.

Psal. 34. 1.

His praise must ever be in our mouths. We must praise him, when we are abroad, following our delights in the fields, for it is he that maketh the vallies to stand thicke with corne. We must praise him for our solace and content at home, for it is he *that stilleth the rage of*

Psal. 65. 14

Psal. 89. 10

the Sea, the noyse of the waves, and the
 madnesse of the people. We must praise
 him for his protection in the day, for it
 is he that blesseth both progresse and re-
 gresse, our going out and coming in: We
 must praise him for benefits received,
 for dangers escaped in the night season
 upon our beds: for as Job saith, It is he
 that giveth us songs in the night. By him,
 through him, and for him, are all things;
 and therefore, Hallelu-iab, praises
 now, thanksgiving still, and glo-
 ry be given to him for
 evermore.

Job 35.10.

R6.11.36.

Aa 2

The

The Persons; *All.*

The second point is concerning the Persons, who are to praise the Lord; *nam*
addi, The heathen & the Nations,
 the Gentiles, and the Iewes.

Lyranus.
 Musculus.
 Hugo
 Cardin.
 Marlorat.
 Palāterius.

So is it expounded of most writers: as
 in the 2. Psalm. and the 1. vers. *Why do*
the heathen rage, and the people imagine
a vaine thing: the one attributed to the
Gentiles, the other to the Iewes.

In the last verse of the *Psalm* before,
 the kingly Prophet said, that *he would*
pay his vows, and praise God in the midst
of Ierusalem. Whereupon lest it might
 be conceived, that the place of Gods
 worship should ever continue holy at
Ierusalem, and that no other people
 might do him service, but onely the
Iews; In this next Psalm and next verse
 following, he said, *Praise the Lord, All, all*
Nations: all people, indifferently, uni-
versally, all are to praise him.

It is apparant by the whole course of
 the

the *Scriptures*, that there was in times past, betweene the Jewes and the Gentiles, *Veteraneum odium*, an inveterate and deadly hatred.

In the 7. Chapter of *Deut.* and the 2. verse, the Jewes were forbidden by God, to make any covenant with the Gentiles, or to have any compassion on them.

The Jewes, whom God had honoured above all Nations of the earth, having received circumcision, the signe and seale of Gods favour, that he for ever would be their God, stood so highly upon their priviledges, and great immunities, that whosoever was not circumcised, it was unlawfull for him, either to eate with them, to marrie with them, or to partake with them in the worship of God, or in their sacrifices. Thus doth *Iosephus* very plainly shew, in the third booke of his *Antiquities* and last Chapter; where he reporteth, how certain Nobles and great Peeres came from beyond the River *Euphrates*, for no other purpose, but to honour the Temple at *Ierusalem*, and to offer sacrifice to the God of *Israel*; where

Iosephus.

after a long and tedious iourney, with great danger and much charges, they were sent away, without their purpose, in disgrace; the *Jews* holding all the people of the world, but onely themselves, unworthy to be partakers of their worship, or to sacrifice in their Temple.

So highly were the *Hebrews* onely in Gods favour, for *Abraham*, *Isaac*, and *Jacobs* sake; so great was his affection towards the, that the Scripture saith, *They were as deare unto him as the Bracelet of his right arme, as the Signet of his right hand, and as the apple of his eye.*

Four hundred and seventy yeares together *Ierusalem* was Gods diamond, the jewell and center of the world, the Ioy of the whole earth, the Paradise of Gods delight. In the 132. *Psal.* the Lord protesteth out of his love, and saith, *In Ierusalem shall be my name for ever, this is my rest, here will I dwell.* At *Ierusalem*, the place of Gods service was settled; the Ceremonies reverend; the Sacrifices rich; the feasts solemne; the Temple renowned, and the presence of the *Arke* most glorious.

By

By reason of these high and extraordinary favours, as the *Greeks* accounted all people *Barbarians*, who were not of their owne countrey and language; So the *Hebrews* accounted all other people heathen, who were not of their owne name and Nation.

In this Psalm, *David* in the spirit of prophetic foreseeing, that which *Jeremy* saith, *I hat the Gentiles should flock unto Christ from the uttermost parts of the earth*; foreseeing, that *Iesus Christ* the Saviour of mankind should come to redeeme the whole world, and that by the everlasting sacrifice of his blood, both *Jews* and *Gentiles*, *Greeks* and *Barbarians*, *All*, as many as beleeve, should be received unto mercie; he exhorteth that all division and discord laid aside, *All people* should ioyn together in Gods service, and with one heart and voyce (as the people of one God) praise his glorious and blessed Name.

Ier. 16. 19.

For whereas this word *All*, is twice used, the meaning is that the Church of God should not ever be bounded within narrow precincts, as the Church of

Psal. 2. 8.

Col. 1. 23.

Tho Aquin.
part. 1. que
19. artic. 6.Basil. in ex-
hortat. ad
Bap. & pe-
nitentiam.

the Jews long ago was, but that the Lord would install his Sonne with kingly royalties, Giving him the heathen for his inheritance, and the uttermost part of the earth for his possession. And as S. Paul saith to the Colossians, That Christ should be preached to every creature; and an everlasting Gospell published to every Nation kindred, tongue, and people.

Thereupon (as Thomas Aquinas the learned Schooleman well noteth) *Communiter omnes invitat, & genera Singulorum & singulos generum.* All, in the largest extent, if it were possible; all the people upon the face of the earth, to sing praises to the honour of Christ Iesus.

Now although it be true, that God being in all places, his worship may not be restrained to any one place, but *whosoever* lifteth up a pure heart in a true faith, the Lord heareth him, in any place *wheresoever*; for as Basil saith, *Non locus sed intentio exigitur*; It is not the place, but the inward affection which is required; Yet in the daies of prosperity, when God hath given rest unto his people, & flourishing peace unto his Church, then

the

the Scripture doth warrant us, that the Lord delighteth to be called upon in publicke manner, and that *All* should present themselves before him, and give him praise.

Hereupon, the worship of God remaining in the families of the *Patriarks*, the first place of Gods praise and worship, was called *The house of God*: as in the 28. of *Genes.* and the 17. verse, *Jacob* saith, *This is the house of God, and the gate of heaven.* So also is it called in the 23. Chap. of *S. Matth.* and the 17. vers. *καὶ τὸ ἐνοικεῖν*, which signifies to inhabit, because God is said to dwell in the congregation of his people.

Afterwards, the Lord himselfe commanded the *Tabernacle* to be made, to which his people should publickly resort. In the holy tongue, the word *Tabernacle* doth signifie a holy vision, because in the *Tabernacle*, it pleased the Lord to manifest himselfe, and to be seene.

Tabernaculo successit Templum (saith Saint *Augustine*) After the *Tabernacle* the *Temple* did succeed: so called, either a *Contemplando*, or *Quia lectum amplū*, a spa-

Gen. 28. 17

*Tertullian
de Idololatria. ca. 7.*

Exo. 25. 8.

*Aug lib. 7.
quest. Super Indic.
c. 26.
Isidor. fi. 15.
cap. 14.*

Duran l. 1.
c. 1. de Eccl.

a spacious place for the receiving of *All*.
Fourthly, it came to be named Συναγωγῆς, of *Συ*, and *αγωγη*, which is *Coaduna-
tio*, an assembling or knitting together,
because in publicke congregations, the
hearts and tongues of *All*, should ioyne
together as one.

Now as before the coming of Christ,
the generall place of Gods worship and
praise was called *The house of God, The
Tabernacle, the Temple, and the Syna-
gogue*; So after Christs ascension there
were given unto it 4. other attributes.

Eusebius.

Theodor. l. 1

Aug. in
Psalm 63.

Tertul. in l.
de Corona
milit.

The first was *Martyrium*, that is, A
place of confession, or *Confessionarie*;
which name (as *Eusebius* writeth in his
fourth booke *de vita Constantini*) was
given by *Constantine* the great, who upō
Mount *Calvary* where our Saviour was
crucified, built a goodly Temple, and
(*quia caput Martyrum ibi passus est*) be-
cause Christ the head of all Martyrs did
there suffer, he called it *Martyrium*, of
μαρτυριῶν, to confesse or witnesse: teaching
us all, that in Gods house, everie one
with his voyce should witnesse and con-
fesse the name of Christ.

After-

Afterwards, when great *Cathedrals* were erected, by Christian Emperours and other religious kings, to the honour of Christ, the Church (as *S. Augustine* saith in his first book and fourth Chap. *de Civitate Dei*) was called *Βασιλικόν*, of *Βασιλεύς*, asmuch as to say, *The great kings Court*, where honour was given to the everlasting King of heaven.

*Augu. 1st id.
li. 15. c. 14.*

Thirdly, of *κύριον* it came to be called *Κυριακόν*, *Dominicum*, an habitation or palace consecrated to the mightie Lord.

Lastly, from the East-church it came to be called *ἐκκλησία*, of *ἐκκαλέω*, which is, the calling out of an assemblie; In which sense it is often used by *Demonsthenes* and *Xenophon*, and so is it frequent in the Scriptures; as in the 19. Chapter of the *Acts*, where it is taken both for the assembly of the persons, and also for the place.

*Demonst. in
orat. de coro.
Xen. de hist.
grac. lib. 5:
V. 31 & 39.*

All these titles plainly import, that as God commanded, and religious Kings erected publick Temples and churches, so by publicke and great assemblies the Lord doth delight especially to be praised.

Sozomen

Sozomen.
Socrates.

Sozomen in his first book and eighth Chap. and *Socrates* in his first book and 14. Chapter, affirme, that *Constantine* the great caused *Portatilem Ecclesiam*, a great pavilion or portable Church to be made and carried about with him in his progresse, that so he might never want a convenient place for the publick praise of God.

Phi. Iudeus
li. de suppli
cum virtut.

Philo Iudeus doth write, the zeale of the first Christians to be so great, that at their owne proper costs and charges, they builded Chappels & Oratories in the fields, that so they might worship and praise God in publicke assemblies.

There be *mentall prayers*, and praises, in private, wheresoever we become and are alone; and there are *prayers & praises in generall*, when whole armies, great assemblies, all the inhabitants of a Citie, and mightie congregations, for publick benefits, do give open and publicke praises unto God. Which Service of all others is most pleasing and acceptable unto him. There is nothing doth so strongly glue and fast knit together the hearts of men, as the band of faith, and con-

conformitie in religion: Againe, there is nothing doth cause such secret hatred and mortall hostility, as difference in discipline, and diversitie of Religion.

Therefore it is a most noble and Christian course, and worthy of eternall memorie, by all good and gentle meanes to reforme the Churches of Scotland and Ireland, to restore their Bishopricks, to repaire their monuments, and so to bring those ancient kingdomes, to the true and Catholicke discipline of the Church; that as we be the Subiects of one King, so we may be the people of one God, and praise him in one and the selfe same universall manner.

Vis amoris in unione consistit: the excellency of Christian and brotherly love doth consist in unity and the generall consent of minde.

To this purpose Greg. Nazian. saith, *A faire and goodly orchard is more excellent then one plant, the whole body of the beavens, with the beautifull rayes & faire ornaments thereof, is more delightfull to behold then any one starre:* So the general assemblies, and unity of Gods people,

AB

*Amor animorum unio
Aug.*

*Greg. Nazian.
am. in orat
ad patr.*

All in one manner, *All* in one order, *All* at one instant, *All* with one consent and universall sound, singing and praising God, their soules ravished with spirituall joy, piercing the heavens, showing about the throne of God, rebounding everlasting honour to the glorious Redeemer of the world *Iesus Christ*; this praising of God, the uniforme consent and conjunction of soules, is like innumerable bonafires of odoriferous spices, flaming from a thousand mountains, sweetning the earth, and perfuming the very heavens.

Iosephus.

This doth plainly appeare, in the 2. of the *Chronicles*, the 5. Chapter, and the 13. verse: where it is recorded, that when King *Solomon* with all the Nobles of *Israel*, the people, the Priests, and Levites, did praise God with two hundred thousand trumpets, and forty thousand instruments of Musick (as *Iosephus* writeth in his eight booke and second chapter) *All* these making one sound and being, *All* as one, praising God and singing, *For he is good, he is good, and his mercy endureth for ever*; so pleasing

was

was this unto the Lord, that he vouchsafed to descend in a cloud, all the Temple was filled with his glorious presence, & their hearts all filled with religious ioy.

Now whereas the Prophet saith *All*, I conclude with the Apostle, *Is God the God of the Iews onely, and not of the Gentiles? is he the Hebrews God and not ours?* Yes verily; By this word *All*, we may perceive, that he, who is Lord of *All*, is rich unto *All* that call upon him.

My Text hath here *παντα* and *παντες*; in the 3. Chap. to the *Rom.* and the 22. ver. there is *εις παντας και εν παντες*; Therefore (as David saith, *All*, All are to praise him, because unto *All*, for *All*, and upon *All*, hee hath shewed mercy. Through faith and the Spirit we are *All* made one bodie in Christ, from which if we be cut off, there is no Christian comfort, there is no salvation to be looked for.

Therefore let every Christian take heed and beware, how he doth sever himself from the communion of Saints; Let no fancy about ceremonies, no blind affection to any forraine Church, no singular

gular conceit of pride, nor humorous contrariety, let nothing remove us, from the unity of the Church, nor from the blessing of the publicke congregation.

We have *one* Lord, and *one* Gospell, *one* faith, and *one* Baptisme, *one* Church, and *one* Discipline; Therefore with *one* heart and voice, let us *all* rejoyce in his name, and delight in his *praise*; which purpose the Lord keep in our hearts, and in the hearts of our childrens children after us for ever.

It remaineth in the third place to intreat of the *Motives*, why all nations are to praise God; which is here set down, *for his mercy, and for his truth*.

Very often in the Scripture are these two joyned together, *Mercy and Truth*; as in the 85. *Psal.* and in the 89. *Psalme*, and the 3. Chap. of the *Prov.* But above all, most plainly is this text expounded, in the 15. Chap. to the *Romans* and the 8. verse, *Iesus Christ was a Minister of the circumcision, for the Truth of God, to confirme his promises to the Iewes, and let the Gentiles praise God for his Mercy.*

Saint

Verf. 10.
Verse 2.
Verse 3.

S. Jerome expoundeth it thus; In that our Saviour came to the Iewes (to whom he was often promised) it was for his *truth*; In that he came to save the Gentiles (to whom there was no promise made) it was his *Mercy*. God, as he is the Father of *Mercies*, & *miserator et misericordia*; So he is the God of *Truth*, *verus et veritas*, for all his wayes are done in *Mercy* and *Truth*.

Hieron. in
Psa. 85. 10

To us the Gentiles removed farre off, the Lord hath extended *Mercy*. To the Iews his owne people, all his promises have beene performed in *Truth*: Iewes and Gentiles, both beleeving, are both one: for in Christ, *Mercie* and *Truth* are met together: *Truth* to his owne in the Law, *Mercy* to all without exception in the Gospel.

The learned Schoolmen reduce all the attributes of God *Communiter ad duo*; to his *Mercy* and to his *Truth*. The providence of God, his bountie, his wisdom, his goodnesse, his grace & loving kindnesse, are all contained in his *Mercy*; and therefore, *O quantus misericors!* how is he to be praised for his *Mercie*! On

Aug. in Ps.
Eundem.

the other side, Gods power, greatnesse, indignation, majestic and iustice, being all referred to his *Truth*, *O quantus verax!* how is he to be praised for his *Truth*! *Sive in iis quae promisit iustis, sive in his quae minatur impiis*, either touching those comforts, which he doth promise unto the godly, or those iudgements which he doth threaten against the wicked.

Zanchius.

Praise the Lord for his Mercy. What is Mercie? *Misericordia est mitigatio cordis miseria.* Zanchius in his fourth book *de Divinis attributis*, and fourth Chap. defineth it thus; *Misericordia est opus ex amore, cum cordis hilaritate, miseriis praestitum*: Mercy is a work of meere love, willingly shewed to such as are in extreme miserie.

The *Mercie* of God shall the better appeare, if I shal a little declare unto you the great miserie wherein the Gentiles, and even our forefathers heretofore were. Amongst all the sorrows and punishments, incident to the life of man, there is none greater nor more grievous then blindness.

In

In man there are three lights:

The light of the bodie, which is the Eye:

The light of the minde, which is understanding.

The light of the soule, which is Faith.

In the 2. of the Kings, the 6. Chap. the *Aramites* being stricken blinde in body, they were led they knew not whither, even to their own destruction. The benefit of the light being lost, the comfort of this world is gone.

Secondly, to be distracted in minde, and void of reason, is a most wofull miserie: In the 17. Chap. of S. Matthew, The father, whose sonne was lunaticke, came to our Saviour, kneeled down, and cryed out, *Have pitie, have pitie on my sonne, for he often falls into the fire, and into the water, and is lamentably perplexed in minde.*

Thirdly, a man that is blinde in soule, there is no sinne so hainous, no idolatry so hatefull, but he will commit it though be to the murdering of his owne childe.

So that, if a man have not the benefite

of the light, by the *Eye* to guide his bodie; Nor the light of *Reason*, by *understanding* to direct his actions; nor the light of *Faith*, by the knowledge of God to informe his soule; If all the light that should be in him be darknesse, O how great is that darknesse! Such was the miserie of the heathen, such was their palpable blindnesse.

Psal. 135.
18.

Thirdly, their *bodily eyes* were full of all kind of sin and idolatry, they did not look upon the right object. As the *Psal.* mist saith, *They who made those idols were like unto them: they had eares and heard not, they had eyes and saw not, neither was there any understanding in them.*

Ro. I. 22.

For in regard of *Reason*, the eye of the minde. S. Paul saith, *When they thought themselves wise, they became fooles, worshipping the creature, and forsaking the Creator who is blessed for ever.*

Act. 17. 28.

Lastly, in regard of *saith*, the eye of the soule, whereby we looke upon heavenly things, the light thereof was wholly darkened. They knew not their *Maker* whose image they did beare: They knew not the *Creator of heaven and earth*, in whom

whom both we, and all other creatures, do live, and move, and have our being: They knew not the Lord of glory, Christ Iesus, the Redeemer of mankind: The Scripture calleth them *Swine*, and *Dogs*, *Nolite dare sanctum canibus*. They lived according to the course of nature like beasts, and might justly be compared to the beasts that perish.

Mat. 7. 6.

This was the estate of the people in all countries round about us; and such were our natural countrymen, the inhabitants of this land. Darknesse covered their minds, and grosse darknesse their soules. *Invenerunt artem efficere Deos, & quoniam animas facere non potuerunt, evocarunt animas Demonum*. Every man fitted himself with a god, out of the forge of his owne brain. *Quot rerum nomina, tot deorum numina*. There were as many gods, as there were names given to naturall things.

Aug de Civitat Dei.

Aug. de Civitat Dei. li. 8. cap. 24. *Omniū mirabilium vincis admirationem.*

It is the wonder of all wonders, and an argument to confound the greatest Atheist in the world, to consider how the understanding and naturall instinct of man did search and run through all

the creatures, prying into the heavens above, sounding the bottomes below, rowzing & ransacking height & depth, to finde out the *Divine essence* and everlasting being, which was to be worshipt. Their gods were innumerable.

2 Kin. 23.
18.

They did sacrifice, in fire, horses and chariots unto the Sunne.

Ier. 7. 18.

They did bake cakes to the Moone, the Queene of heaven, and worshipped the whole host of the starres.

They had for gods, *Allet* and *Tugen*, *Beelzebub* and *Moloch*, *Remphan*, *Dagon*, and *Melchom*, *Ashdod* and *Nisroth*, *Bel*, and *Baal*, *Mana* and *Gloacinus*, *Ops* and *Priapus*; *adeo ut pudenda virilia celerentur*, as *Saint Augustine* saith in his fourth booke, *de Civitate Dei*, and 15. Chapter.

They worshipped the Images and carved Idols of *Buls* and *Calves*, *Leeks* and *Onions*, *Cats* and *Crocodiles*, *Serpents* and *Owles*, the garbage and refuse of *Creatures*.

Plato in
Minos.
Enchiridion in
Dialoy.
Ganymed.

To *Saturne* they did offer young boyes to appease his crueltie.

To *Iupiter* a *Lambe* for his integrity.

To

To *Pallas* they sacrificed a *Virgin* for the puritie of wisdom.

Herodot. in
Melpom.

To *Iuno* the goddesse of Marriage, an heifer for fertilitie.

Virg. *Ænei.*
lib. 4.

To *Neptune*, a Bull, for the roaring of the Sea.

Homer *Od.*
lib. 5.

To *Apollo*, the Sunne, an Horse for swiftnesse.

Ovid. lib. 1.
Fastorum.

To *Bacchus*, a Goat, for sweetnesse of the milk, and pleasantnesse of the grape.

Virg. *Geor.*
lib. 2.

To the *Moone*, an Hart, for the uncertaine wandring of that Planet.

Ovid. lib. 1.
Fastorum.

O caca mortalium Dementia! O the infinite and endlesse error of mortall men! without the light of Faith, and direction of the blessed word of *Truth*, *Erranti in via nullus est terminus*, There is no end of straying from God.

Tullus Hostilius put Feare and palenesse in the number of his Gods. *Epimeides* erected shrines and altars to Impudencie and Contumelie; and the people of *Rome* unto Rust, and to the Ague; unto *Terminus*, for their land marks in the fields, and unto *Stercutius*, their god for dunging of their lands. *Lactantius* taxeth the *Grecians* as ridiculous, for having

Clem. Alex.
in protrep.

Lacta. de
falsa relig.
li 1. ca. 10.

Mutam Deam, a dumbe Goddesse.

The gods of the Nations have beene multiplied as the sands of the Sea: *Nec tarba Deorum talis ut est hodie*. There were not wont (saith *Iuvenal*) to be such a World of gods as are now adayes.

The *Troglodites* (as *Pliny* writeth) they worshipped *Snayls*: The *Phœnici-ans*, *Snakes* and *Serpents*: The *Lacedemonians* dedicated a Temple to Feare, and another to Laughter.

Strabo reporteth, that the *Egyptians* worshipped an *Ape*: The *Syrians*, a *dove*; The Citizens of *Delphos*, a *Wolfe*: The *Thebans*, a *Wesell*.

To come a little nearer to our selues:

In *Scotland* they worshipped *Mars* the god of warre.

In *Cornwall*, *Mercury* the god of traf-
fique and Marchandise.

In *Bangor of Wales*, *Minerva* the god-
desse of wisdome.

In *Essex*, at *Maldon* (then called *Cam-lodunum*, and king *Cunobelinus* royal
seat) there was the Temple of *Victory*.

At *Bathe*, the Temple of *Apollo*.

At *Leicester*, the Temple of *Ianus*.

Plin lib 9
cap. 10.

Strabo l. 17.
Geograph.
Effigies (a-
criminet au-
rea Cerco-
p theci.
Iuvenal.
Sat. 51.

At

At *Yorke* (where *S. Peters Church* is now) the Temple of *Bellona*.

And at *London* (where *Saint Pauls Church* is now) the Temple of the great goddesse *Diana*.

The *Saxons*, the ancient inhabitants of this land (such was their heathenish superstition) they gave divine worship to an Idoll called *THOR*, setting him forth as the Poets did *Insper*, with a Scepter in his hand; and him they held to be the god of lightening & thunder; of which word *THOR*, the day of his worship hath ever since beene called *Thursday*.

Thor.

They revered an *Idol* called *Woden* the god of warre; to whom they sacrificed Mans blood: and of *Woden*, the day of his worship came to be called *Wednesday*.

Woden.

They bowed themselves, and gave divine honour to an Idoll called *Frea*, as to *Venus* the frelike goddesse of pleasure; of *Frea*, naming the day of her worship, *Friday*.

Frea.

In *April*, consulting of holy & weightie affaires, they sacrificed to an Idoll termed

termed

Eo-offer.

termed *Eo-offer*, whereof the same season to this day is called *Easter*. At which time, their *Druides* and *Augustales* (idolatrous Priests) did prophetic, and foretell the event of their wars, by viewing the intrails both of men and beasts: and upon their Altars, placed in darke and thicke woods, did sacrifice the bloud of captives, divining also of future events by the neighing of horses; whereupon, the *Saxon Princes* do still blazon the *Horse*, and carry it in their colours unto this day.

Camden
Middlesex
de Emobi-
lino.

Plin. li. 36.
cap. 13.

Euseb. Eccl.
hister. lib. 2.
cap. 2.

Nisi homini
placeat De-
us non sit
Deus.

Above all others, the *Romans* together with their victories receiving the gods of all Nations, they had a Temple called *Harbour*; a very shop and warehouse of all kinde of gods. Insomuch that *Pilate* being banished into *France*, and troubled in his conscience, that he had unjustly give sentence against *Christ* the Lord of life, he wrote very earnestly to the Senate of *Rome*, that they would be pleased, to register *Christ Iesus* amongst the number of their Gods. Whereof, when they had deliberately consulted in a full Senate, they returned answer, that they

they had gods enow; *Et inter tot Deorum turbam, verum Deum rejecerunt:* amongst the endlesse and rusty rabble of their vaine and false gods, they refused the true God *Christ Iesus*, the Lord of glory. Such was their palpable blindness, such was their lamentable miserie.

Now when there were three hundredth *Jupiters* at Rome (as *Tertullian* writeth that *Varro* noteth) and thurtie thousand strange and several gods throughout the world, as *Hesiodus* observed, when they worshipped in this Iland such bloudie and monstrous Idols as you have heard; *Quid fuit Deo nostra miseria:* God in meeke mercie looked downe upon our forefathers.

As *Theodoret* writeth, and is generally receiued by consent of all, *S. Philip* the Apostle of the French men, sent hither *Ioseph* of *Arimathia* that noble Hebrew, and he first published the name of Christ in this land. A while after, *Sim. Cananæus* was sent hither by other of the Apostles; and *Aristobulus* a *Romane*, of whom *S. Paul* makes mention in his Epistles. Within 12. yeares after the Ascension of

*Tertul. ad-
versus gen-
tes cap. 14.
Triginta
millia De-
orum in or-
be terrarū
fuisse culta
quod &
vates asse-
ruit Hesio-
dus.
Hieron. in
Isa.
* Calius
Rhodigin.
Polyd. in
Aug. lib. 2.*

Ro. 16. 10.

*Chron. Pan-
talon. Po-
ly. in Ang.
lib. 2.*

*Greg. lib. 5.
Epist. cap. 7.*

*Polyd in
Ang. lib. 2.*

of our Saviour, divers Christians of Rome and Schollers of the Apostles (by reason of intercourse with the Romans) spread the name of *Christ* throughout this countrey. After that, *Eleutherius*, the fifteenth Bishop of Rome, sent hither *Eugenius* and *Damianus*; After them, *Augustine* the Monke was sent hither by *Gregory* the great. All which, succeeding one another, overthrew the worship of their heathenish Idols, spread the name of *Christ*, preached the Gospel, perswaded the Nobles to Christianity; insomuch that in the yeare 180. this Iland had the honour to have *Lucius Llewelyn* the first Christian King that ever was in the world.

O praise the Lord: For ever since hath his *Truth* beene confirmed, and his *Mercies* multiplied, and more and more powred upon us. Through the profession of the Gospel, which sounds nothing but *Mercie* and *Truth*, he hath brought us to be a warlike Nation, a rich people, a Kingly priesthood, a civill and Christian generation unto him for ever.

Let no man then upbraid another, with the wants, incivility, and plainnesse of his country: It hath beene the *Mercie* of the Lord to us, and in his good time it shall be his *Mercie* unto others.

The time was, when the inhabitants of this land did live, as the wilde *Indies*, painting their naked bodies, and staining them with ode.

A King of this land was carried naked in triumph at *Rome*, his locks hanging downe beneath his shoulders, wearing a chaine of Iron about his necke, and another about his middle, as he did usually live and go.

*Cataraftus
Camden in
Middlesex.*

The time was, when husbandry and tillage was not knowne, but they lived with milke and such as nature afforded; when they covered their nakednes with beasts skinnes; when they had no other houses but stakes, reeds, and boughs fastened together in a circle: when there was no coyn in the Land (as in the time of *Augustus*) but the *Brittanes* did exchange and trucke with the *French*, for iron rings, Ivory boxes, glasses, and such like trinkets. When this our land was thus

Aug. de Ci-
vit. Dei. li. 8
cap. 24.

thus prophane & barbarous, that there were in it more Idols and wilde beasts, then Christians; then did the Lord shew Mercy: *mirā suā virate rigavit corda*: he did open the very bowels of his compassion unto us: *Quod instituit multitudo erroris, abstulit via veritatis; quod instituit incredulitas, abstulit fides; quod instituit à cultu Divina religionis aversio, abstulit ad unum verū Deū sanctūmq; conversio.*

Instead of many, God established one King; The worship of base Idols was turned to the divine honour of the God of heaven: *Archiflamines* and *Druides*, were converted into *Bishops & Preachers*: superstition to true Religion; and Temples vowed to prophane gods were consecrated to the service of *Christ Iesus*.

Consider truly, what this land was, and look upon it now. Never, never was *England* lesse travelled with incóbrances of warre, never more decked with ornaments of peace; Never was this kingdom more illustrious in the worship of God, in the truth of Religion, in good and excellent lawes; never more rich in warlike furniture, sumptuous buildings, and

and abundance of all good things.

The Lord is present with us in a cloud of blessings, *Peace*, and *Plenty*, and *Pleasure*, and *gladnes of heart*: *Feasts of love*, *Songs of praise*, and *triumphs of joy*: and all for the *Mercie*, for the *Mercy* and *Truth*, which the Lord hath shewed unto his Anointed, to his posteritie, and to his people for ever.

And now, O gracious Lord, Creator of heaven & earth, who in performance of thy *Truth* hast opened unto us the riches of thy *Mercie*; Alas, what are we, and what is our obedience towards thee, that thou shouldst be thus mindefull of us? Behold, the heaven, and the heaven of heavens is thine, and yet amongst all the mightie Nations of the earth, thou hast chosen us to bee thy people.

O that we did know our owne happiness, or that we could render that obedience and love, which is due unto thee our dearest God! Accept (O Lord we beseech thee) a free-will offering, which in all humblenes we do render unto thee with an holy worship. Thine we are, and

and we desire to be thine for ever; whatsoever we enjoy, we received from thee, and the praise thereof we returne with ioyfull thanksgiving unto thee againe; *Hallelu-iah, salvation is the Lords: and so we do magnifie our everlasting God, for he is the God of all gods, and his Mercy endureth for ever.*

Who from age to age hath done wonderfull and great things for us; *for his Mercy endureth for ever.*

Placing us in a fertile, well defended, and pleasant land; *for his Mercy endureth for ever.*

And yet this is not enough; his *Mercy* being still more, for in 88. he remembered us when we were in trouble; *For his Mercy endureth for ever.*

But as for *Philip* and his huge Armadoes, he scattered them in the broad sea; *For his Mercy endureth for ever.*

And brought our Navie home safe, without losse of ship or man; *For his Mercy endureth for ever.*

And so we are happily delivered from their bands of Iron, and whips of wyer; *For his Mercy endureth for ever.*

The

The Lord is God, the Lord is God:
who is such a God as our God?

Through his *Mercy* and providence,
our enemies curses are turned into
blessings; *For his Mercie endureth for-*

And they were disappointed of their
expected *Tubile*; *For his Mercie endu-*
reth for ever.

Sending, and setting over us, a just
and religious King; *For his Mercy endu-*
reth for ever.

Who was joyfully received of all his
subjects, without sound of Drumme, or
showing of armour; *For his Mercie en-*
dureth for ever.

And now the Borders of bloud and
readly fewd are taken away; *For his*
Mercie endureth for ever.

And all three kingdomes are knit to-
gether as one man; *For his Mercie endu-*
reth for ever.

O behold, how *Mercie* upon *Mercie*
more and more towards us; and, to
say the truth, towards us there is no end
of his *Mercy*. For had not the Lord him-
self been on our side, when they did

secretly undermine us, had not the Lord himself beene on our side, both king and people, Church and common wealth, had beene brought to confusion, when they were so murtherously bent against us. But we do all confesse, to Gods everlasting praise, that it was his onely *Mercy*, it was his doing, and it shall for ever be marvellous in our eyes. The treason of al treasons was most miraculously discovered; *For his Mercie endureth for ever.*

And we escaped the very mouth of hell cram'd with powder, and ready smoking with merciless fire; *For his Mercy endureth for ever.*

And we have beene delivered from *Jacobins* and *Iesuites*; *For his Mercie endureth for ever.*

And *Gowry* was suddenly taken, in the bloody trap that he laid for others; *For his Mercie endureth for ever.*

So that maugre the beards of all our enemies, the Crowne is settled upon the head of his anointed, and his posterities; *For his Mercy endureth for ever.*

And he hath made fast the barres of our gates; the Temple of *Ianus* is shut; and

Psal 136.
The end
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and the golden Targets are hung up, as
in the dayes of *Solomon*; *For his Mercy*
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And the people are become innume-
rable, as the sand by the sea shore; *For*
his Mercy endureth for ever.

Notwithstanding, our helpe is not in
the multitude of men, our helpe standeth
in the name of the Lord, and so we do
comfort our selues in our holy thoughts.
Trusting in the *Mercie* of God, and in
defence of his *Truth*, we do confidently
say, to the greatest Monarch upon earth,
Do as you would be done to. But yet, not
unto us, Lord, not unto us, but still unto
thee we give the praise: for it is thou,
that hast taken away our scarcitie, feed-
ing us with all plentie of good things;
For thy Mercy endureth for ever.

Thou (O Lord) hast kept us and
ours in safetie unto this day; *For thy*
Mercie endureth for ever.

O praise the Lord; for all this hath the
Lord done; not for our righteousness,
but for his *Truth*; not for our deserts, but
for his *Mercie*, for his *Truth* hath never
failed, & his *Mercies* are daily renewed;

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failed, & his *Mercies* are daily renewed;

both *Mercy* and *Truth*, arc *ab aeterno in aeternum*, from everlasting to everlasting; From everlasting *Truth*, even his blessed Word, wherewith he doth daily teach us, and comfort us in this life; to everlasting *Mercie*, wherewith he will receive us, and crowne us in the life to come.

FINIS.



2 GENESIS, 21, 22.

Therefore the Lord God caused an heavy sleepe to fall upon the man, and he slept and he tooke one of his ribs, and closed up the flesh in stead thereof: And the rib which the Lord God had taken from the man he made a woman, and brought her to the man.

BEfore I enter into the exposition of these words, If it please you to reade a little before, ye shall obserue two reasons which depend upon this word *Therefore*.

First, God had set *Adam* in a certaine course of life, namely to dresse the garden and to keepe it, verse 15. When hee had appointed him a certaine dwelling and place of abode, namely *Paradise*, then he

**IRREGU
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1. 100 000 000, 100 000 000, 100 000 000, 100 000 000

Cc 4

said

both *Mercy* and *Truth*, are *ab aeterno in aeternum*, from everlasting to everlasting; From everlasting *Truth*, even his blessed Word, wherewith he doth daily teach us, and comfort us in this life; to everlasting *Mercie*, wherewith he will receive us, and crowne us in the life to come.

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said, *It is not good for man to be alone*, then he sought to provide him a wife. So that wee see it true which is said in the 8. of Wisedome 1. *Deus disponit omnia suauiter*, God ordereth & disposeth all things sweetly. Gods order is: first, a good meanes to liue, a conuenient dwelling, & then after a wife. Such as first marry, and then seeke how to liue and where to dwell, they do peruert Gods order: & as our Saviour said to the Iewes, it may be suffered for the wickednes and hardnesse of their hearts: but, *Non fuit sic ab initio*, we see here it was not Gods order from the beginning.

De 2

The second reason depending on this word *Therefore*, it is mans excellency. For after *Adam* was made Gods Lieutenant, after all creatures were mustred before him, and that he had giuen them names according to their nature, when he had sought amongst them al and viewed and beheld them, the whole world did not afford any creature liuing to bee a mate correspondent and meete for *Adam*, and (*Therefore*) the Lord caused an heauie sleepe to fall upon the man.

Now

Now seeing that God created us in that excellency, that none of all the creatures of the earth were meet to accompany & associate man, surely this ought to raise up our hearts to God in thankfulness.

For what is there in this frame of nature more excellent and admirable then man? who is the Image of God, Intellectual, diuine, immortall: beautified with most heavenly graces, crowned with a world of blessings: enuironed with a troupe of Angels: attended on with an hoste of creatures: the measure of all things, the wonder of nature, the ruler of the world, and the scope and end of all creatures living.

In euery creature whatsoeuer is excellent, Man doth participate the same: he hath being with the stones, living with the plants, sense with the beasts: and understanding, with the Angels. Εσμεν γὰρ τῷ Θεῷ καὶ ἡμεῖς τέλος, all things said the Philosopher are directed to man, their final end: for man the earth is mantled with flowrs, the trees deckt with blossomes: for man the starres shine, the moone changeth, and the sunne mounteth aloft; For man the

Arist. phil. 2

Heb. 2. 6.
Psal. 8. 4.

the heauens were created: For man the heauens were bowed: GOD did descend unto man, that man might ascend unto God. So that indeed heauen is ours, God is ours, all is ours, wee are Christs, and Christ is Gods. And therefore with an humble and thankfull heart wee ought to cry out with the Apostle and the holy Prophet, Psalme 8. 4. *Lord what is man that thou art so mindefull of him, and the same of man that thou forgettest him?*

In these 2. verses which you have heard, there is plainly set downe the creation of the woman, the description whereof consisteth of foure causes.

1 Efficient God. 21. *The Lord God caused an heauie sleepe.*

2 Materiall. *And he tooke one of the ribs. A rib.*

3 Formall, Buile. *And the rib which hee tooke he built woman.*

4 Finall. *And brought her to the man*
Before I enter into the particular handling of these causes, there are two questions which doe arise very necessary to be discussed.

First,

First, why *Eve* was not made of the earth as well as *Adam*, but of a rib out of man. Quest. 1.

Secondly, why the woman was made, the man being not awake, but sleeping. 2

Touching the first Question, why *Eve* was not made of the earth as well as *Adam*, *Numquam deerat lutum figulo; ut necesse erat pulsare latus Adamsi*? did the potter want clay said Saint *Gregory*, that he was driuen to knocke at *Adams* side? Now verily: God who is al-sufficient was able to make *Eve* of the Clay as well as *Adam*: but yet why hee did not make her of the earth, but out of a mans side, the reasons are diuers.

In the first of *Genesis* 2 6. it is said God made man after his owne image (*Therefore*) as God is one and in unitie of his essence the beginning of all, so man the patterne of his Image, hee would have him also to bee but one, that it might be as *Iob* said; *Ex uno fecisti omnes*, of one, even of one *Adam* hast thou made all the kindreds of the earth.

Againe, as the sonne is of the father, & from them both the holy ghost proceedeth 3

I
Gen. 1. 26.

deth: So God made the woman out of man, that thereby the mysterie of the holy and blessed Trinitie might bee presented: how that *Adam* was first, from *Adam* came *Eve*, and from them both, all nations did proceede.

3 God made the woman out of man, & not of the earth, to establish the priority and dignity of man. It is the Apostle his reason in the 1 of Timothie 1. 13. *Adam* was first formed, then *Eve*, 1 Corinth. 11.8. *The man is not of the woman, but the woman of the man, and for the mans sake.* So that the woman being after man, for man & out of man, should (upon iust cause) yeeld the soueraigntie of rule and gouernement, and so with lowly and louing obedience submit her selfe unto her husband as to her head.

4 Fourthly, the woman was made not of the earth but of man, to confirme true loue in the bosome of *Adam*. For he being to liue with her not for a day or a yeare as other creatures, but to his liues end, by unity of the same substance, God did set downe a grounded cause of loue on the mans side. The Apostle said, *No*

man

man hateth his own flesh but nourisheth it.

So the woman being made of man, there being a propriety or Identity of the same flesh, the man by that meanes might be drawn more dearly to love his wife.

A fifth reason is in respect of the woman to the man. For she knowing that for her, man was wounded, and after a sort crucified, that she might have a being in this world : when she did see him whom she had wounded, she might be moued with compassion, and inflamed with true love towards him ; next unto Christ that her husband should be most deare : for as he was crucified for his Church, so *Adam* was after a sort crucified for *Eve* his spouse.

Lastly, the woman was made of man, and not of earth, that love and amitie might be continued betweene their posterity : for they knowing themselves to proceed not of two as other creatures, but of (one) their posteritie also being (one) in the loyns of *Adam*, might so continue (one) in love, and friendship towards one another.

Touch-

Touching this sleep of *Adam*, we are to understand that there is a double sleep: there is *sopor* and *somnus*, there is a naturall sleepe for the nourishment of the body, and a supernatural sleepe for the contemplation of the soule. The naturall sleepe for the bodie it cometh from the vapors of the stomack, which ascending up into the brain benummeth the senses, and so cause sleepe. This sleepe is called (*ros naturæ*) the dew of nature, because it doth comfort and refresh the body of man, as the dew of heaven doth the earth, and therefore we are to account it amongst Gods blessings. In the 1. of *Genes.* God said, *Ecce donavi*, behold I have given thee every herbe for meat: so that meat it is Gods *donative*, sleepe it is Gods *missive* (*immisit illi soporem*) God caused sleepe to fall: we cannot have sleepe at our will. 77. *Psal.* 4. verse, God keepeth our eyes waking, we must stay Gods leasure: for *Psal.* 127. 3. it is God that giveth his beloved sleepe.

This sleep of *Adams* it was not ascending, but a descending sleep, God caused it to fall upon *Adam*, as *Iob* said. 33. 15. verse

ver. God speaketh by dreames and visions of the night when sleep falleth upon man. Such a sleep was that in the 15. of *Gen.* 12. And an heauy sleep fell upon *Abraham*. Such a sleep was *Jacobs*, *Gen.* 28. 16. as soone as he waked he said: surely God is in this place. The like sleep also was this of *Adams* here, *Non defectus necessitatis*, but *excessus contemplationis*; not want of rest for the body, but a marvellous contemplation of the soule: euen as the spoule in the *Cant.* 5. 2. *Ecce dormio sed cor vigilat*. I sleep but my heart waketh. So *Adam* did sleepe, but it was in such sort, that when he awaked, he gaue judgement, as though he had seene what God did: for presently he said, *This now is bone of my bones*.

Now for the Question it selfe. The Lord made the woman when the man was sleeping and not awake, to resemble the mystery of Christ and his spoule. As God now was the onely dealer in this action, and without *Adams* approbation or looking on did make *Eve*: So Christ without any copartner did redeeme his Church, and had not any of his disciples
so

so much as to wake with him.

Again the woman was made, the man sleeping, to shew that in matters of wiving, we should be *consopitis Sensibus*, as the Fathers say; we should be content to be cast asleepe, not to be led either by covetousnesse of wealth, by concupiscence of the flesh, or fancie of the eye; but seeing a good and prudent wife cometh of the Lord, *Prov. 19. ver. 14*. All sinister affection laid asleepe, we should begge her at the hands of God onely.

Lastly, because the Lord knew that the Tongue was an unruly member or euill, *James 3. 6*. Therefore some ancient Writers do pleasantly expound it, That the Lord made the woman when man was asleepe, when all was whist & quiet, to teach the woman, even by first creation, silence, not to be as the troublesome woman described by *Solomon*, *She is loud and babling*: but that she should live with her husband, as the Apostle sets downe, with a mecke and quiet spirit.



Concerning the foure causes, the first which is the Efficient, is the Lord God,

saith the scripture, *And the Lord God*
used, &c. In the 7. verse where it is said
 God made man of the dust of the ground;
 there by the holy Fathers God is inti-
 tled a Potter, here in making the womā
 they do tearme him an Anatomist. As an
 excellent workeman doth reserve his
 chiefe skill and cunning to the end; so
 the Lord God having created the hea-
 vens, earth, all creatures and man, at the
 last to finish al, as the beauty and grace of
 his workmanship, hee maketh the
 woman. Not as the heavens were of no-
 thing: lest shee should be set at naught
 and be accounted nothing, neither was
 she made of the dust, the common
 subject of man and other creatures: but
 God himself alone, with great solemnity
 and circumstance he casteth the man in-
 to a sweet sleepe, hee openeth his side,
 he taketh out a rib, he closeth up al again,
 he buildeth and bringeth and giveth her
 life into the man. From the beginning to the
 ending, God onely, God himselfe alone
 in a most curious manner doth make the
 first woman: hee doth make her for the so-
 le use and well being of man, man could

not bewithout her. *The Lord said it is not good for man to be alone*, his life would have bin wearisom & unpleasant if God had not given him a wife to accompanie his troubles: he did make her for the honour and dignity of man: till the woman was made, there was no creature worthy and meete to be his mate. Genesis 2.20. *I make him a helpmeet for him*. Neither shall you finde that all the pleasures in Paradise, nor all the rule which he had over the creatures could make him so cheerefull to speake and open his mouth, till the woman was brought before him.

Wherefore seeing God is the efficient cause, seeing at the first he was her maker and now is become her keeper, *Psalme 121. verse 5. The Lord himselfe is thy keeper*, seeing God made the woman to perfect the estate of mankinde, men for their parts ought not lightly to esteeme nor unniscreetly to speak of them, whose first creation was of God, and is of purpose set downe by his holy spirit with such diligence and admiration.

Again: seeing the woman was made in the end as the beauty & perfection of al,

won-

wonderful in her creation, more wonderful in procreation: for said the Psalmist, *I am fearefully made and wonderfully fashioned in the wombe*; Therefore the woman for her part ought to take heed not to staine her selfe: but seeing she is Gods owne workmanship, made for the honour and dignity of man, with great modesty, vertue & womanhood she ought to keepe and to retaine the honour and dignity of her creation.

The Materiall cause is a bone; to shew that as God hath knit the bones & sinews together for the strengthening of mans body, so hee hath knit man and woman together for the strengthening of mans life. The *Etymologie* of the word doth signifie both a bone and a beame: so that as the bones are the beames and underproppers of the body, so the woman should be an upholder both of the husband and his familie.

The bone it is the most inward part of mans body, to shew that the love betweene man and wife must not be superficiall, but entire and inward: when the *Hebrewes* would say, *I my selfe*, they

expresse it by a word which doth signifie, I my selfe in my bones.

Pro. 31. 11.

This bone it was a rib; the other bones in mans body are single, the rib is (*os ingale*) a ioyned or coupled bone: thereupon *costa*, are so to bee *Castellum cordis* the hearts castle, signifying the woman should bee her husbands castle wherein he may boldly trust: *Proverbs 31. ver. 11. The hart of her husband trusteth in her.* Not of a bone out of the legge, or a bone out of the arm, which being cut away, the man may afterwarward live; but of a *Rib* which cannot bee taken away without death, that the coniunction might bee continued sound and unseparable, even as the booke saith, *Till death us depart.*

Psal. 45.

Of a rib out of the side, not of the foot to bee disdained as an underling, nor of a bone out of the head to waxe proud and insolent, but out of the side betweene both, that she might be *collateralis*, side to side: as the Psalmist said, *On the right hand standeth the Queene.*

Out of the side, that shee might bee *uxor gremij*, the wife of the bosome: shee which lies in his bosome, was made his bosome.

bosome, to the end shee might bee as deare and entire unto him, as the rib of which shee was made.

Lastly, the woman was made of a rib under the arme, that the man might learn to be the womans protectiō. As the arme is the most speciall member to bear off and to defend: so the husband should be the shield and defender of his wife.

And hee tooke one of his ribs: The woman was made of *one*, to forbid *Peligamy*, to teach the man that in no case he should desire the love of many, but of *one* onely woman. God had power to create more, but to shew that he would have him to sticke to one, therefore he made of one rib, *one wife*, for one husband. 2. *Malac.* 15. The Lord made them one because hee sought a godly seed. *And he tooke one of the ribs and closed up the flesh againe.* By the bone in the Scripture is meant strength: by flesh is meant weaknesse. Now by imparting the mans strength to the woman, and the womans weaknesse to the man, God did provide that there should be a mutuall and fellow-feeling of each others wants,

and so a mutuall imparting each others helpe. For the woman being not made of the dust but out of man, of a bone most inward amongst the bones, of a rib nearest to the heart; by all these God did provide for a faithfull and everlasting continuance of true love betweene man and wife. So God tooke from *Adam costam informem*, a deformed rib, and gave him *formatam, formosam Evam*, faire, and well favoured Eve.

3
Heb. 3 4.

The forme or manner of making the woman, is here called a building. In the third to the *Hebrews* the fourth, God is there termed a builder; *Every house is builded of some man, but he that buildeth all things is God*: here God sheweth a president of his double power: the power of his creation in making the heavens of nothing, and his power of workmanship and Art in making *Eve* of something. As by Art clay is turned into stones and bricke, and so wee build houses: So God turned a bone into a bodie, and built a living house: he did not make but build; signifying that man and wife made but one house together, and

and that the building was unperfect till the woman was made as well as the man.

S. *Augustine* compares *Adams* sleeping, to the felling of a mightie timber-tree, out of which God did cut a great beame, and made it a maine pillar of the building: so generally, God is called a builder.

By this Phrase or forme of building, the woman is put in minde of a double dutie *τεκνογονία καὶ οἰκοδομοποιία*.

Childbearing and huswiferie: the first is that she should build up the stock and house of her husband by child-bearing. God promised to build *David* an house; that was, to give him children. In the 4. of *Ruth* the 11. *The Lord make thee as Rachel and Leah that did build up the house of Jacob*. The word child, whether it be sonne or daughter, doth signifie a building: he that hath no children, the Scripture saith *his house is desolate*. When *Elizabeth* brought forth a sonne she said; *God hath iaken away my rebuke*; Counting it the honour of women to beare children. Whereupon

Ruth 4 11.

marriage is called Matrimonie, because it is the seminarie of the world, and maketh them mothers. Againe: this word, *Building*, is especially used in respect of the woman, because her wombe is called *Arca & officina Dei*, Gods shop wherein he frameth all the kindreds of the earth: The wombe it is *promptuarium viventium*, the storehouse of the living. And thereof in the 4. of the *Canticles* the 4. the wombe is likened to the tower of *David*, wherein are kept and reserved the shields and targets of the valiant men.

Thus we see, this word *Building* is used in regard of the woman, because a good and vertuous woman doth reioyce to build up the name and posteritie of her husband by child-bearing, for that indeed there is nothing doth so knit the heart of man and wife together in true love, as children.

The other dutie which this word *Building* doth put the woman in minde of, it is *οἰκοδομεῖν*, to build up her husbands house by good huswifrie and carefull providing for his familie. Pro-
verbes

verbes the 14. and the 1. *A wise woman buildeth her house*, that is, she is carefull and diligent to see all well ordered that concerneth her dutie. *Prov. 31. 27. She overseeth the wayes of her familie, and eateth not the bread of idlenesse.* For this cause, to guide all well within, God in a manner hath chained the woman to the house.

Phidias that famous painter, desired to draw the picture of a woman, drew her sitting under a Snail's shell, signifying she should resemble the Snail which keepeth the house upon her head. *Herodotus* he maketh mention, that it was the manner amongst the *Persians*, that after marriage solemnized the Ladies were carried home in chariots, which (after they were lighted and entred the house) were presently set on fire; meaning that after marriage they are to ioy in their owne home, and have regard unto their familie.

Saint *Paul* he knitteth up these two vertues together in the 2. of *Titus* the fifth; where he exhorteth women, first that they should bee lovers of their chil-

children; there is *τεκνογονία*, there is building by posterity, and then it followes, they should be keepers at home; there is *οικοδεσποτία*, there is building by good huswiferie.

Now, as there is a naturall building of the house and stocke by Issue and posterity, so there is a spirituall *Building* of the soule by godlinesse and Religion. We must not onely build up our selues by goods and children, but wee must build up our selues spiritually to become Gods Temple: In a loving and discreet manner we must perswade, comfort, and exhort one another to vertue and godlinesse.

Our carnall love must not eat up our spirituall love. The first builders of houses were the cursed seed of *Cham*: but the first builders of Temples were the blessed seed of *Sem*. In the 1. of the *Corinthians*, the 7. the Apostle said, *Let him that liketh marrie*: there is the building up of our selues: but it followeth, *Tantum in Domino*, onely in the Lord, there he pointeth at the spirituall building of the soule.

The

The end of womans creation was to be brought and ioyned unto *Adam* in mutuall societie and the service of God; *Adam* knew very well, that no other creature was fit to match with him. Neither was *Eve* so farre from *Adam*, but that they might have gone together of themselves, yet God himselfe would joyne them together.

Surely,

Marriage, it is honorable for the place, that it was in Paradise: honourable for the time, that it was in innocencie: honourable for the antiquitie, that it was mans first calling to be an husband: but above all, it is most honourable for the author, God brought, &c. Other ordinances were appointed of God by the hands of men, or the hands of Angels: but marriage was ordained by God himselfe. No man nor Angel brought the wife unto the husband, but God himselfe. *Genes.* the 3. and the 12. *Adam* said unto God; *The woman that thou gavest mee.* God was the giver, it was Gods knot. At the first, marriage in the old Testament, God was present: and at the first

Gen. 3.12.

first marriage in the new Testament Christ was present.

1. Cor. 7.
38.

Now in as much as God gave the woman, it teacheth plainly, that those, who in this life are in Gods stead, parents and overseers, they ought also to give their children. This is plaine, not onely by examples in Scripture, as of *Iacob, Sampson*, and others, but also by precepts: in the 1. of the *Corinth.* the 7. and the 38. *If thou give thy daughter in marriage thou doest well, but give her to a man of understanding.* In this first institution of marriage, there was no earthly father to give consent, but God our heavenly Father hee gave his consent.

God supplied the place of a father and brought his daughter unto *Adam*, and ever since after the same manner the father hath used to offer his daughter unto the Church, and so unto her husband.

Surely they that are brought together by their Christian parents, and friends, are brought together by God, whose place the parents do supply: and it is a happy wedding when the father & mother

ther bring a blessing to the feast.

And God brought her to the man: not *Deus venter*, not fleshly lust the God of the belly, for that sinne brought the floud upon the old world to wash away their filthinesse.

Neither *dos*, or *deus Mammon*: not dowrie or riches must bring them together; The band will never hold where money knitteth the knot: For they that seeke profitable love & profitable friendship, will breake both love & friendship for a little profits sake: & so as the money wasteth, the love weareth. *Non amatur quod propter se non amatur*; true love it is without all sinister respects: *Nec dote sancitur concordia thalami*. God brought her to the man: *Eve* did not come of her selfe: neither did she hunt and follow after *Adam*; but God brought her unto the man: as it is *Psal. 45*. She shal be brought unto the king in raiment of needle work: shee and the Virgins, which bee her fellowes shal be brought unto the, &c.

God brought *Eve*; *adduxit, non traxit*, he brought her, he did not compell her: she is not to be drawne against her will, but

August:

Psal. 45

but shee is to shew a free and cheerefull consent, for so it followes in the 45. Psal. *with ioy & gladnes shal she be brought, she shal follow with a louing & cheerful heart, & so shall she enter into the Kings palace.*

And G O D brought her to the man. When shee is once brought and delivered up to the man, then the husband must tender her as much as all her friends, because he hath taken her from her friends and covenanted to tender her for them all.

From her parents and friends shee is committed to her husband as a Sanctuary to defend her: therefore in any case the husband may not wrong her himselfe. Genesis the twentieth and the 26. *Abraham is called Saraes vaile*, because hee was to keepe and to defend her. Proverbs the twelfth and the fourth, the woman is said to bee the crowne of her husband: hee that woundeth her, woundeth his owne honour, and trampleth under his feete his owne credit and his crowne.

Saint Peter in his first Epistle the third and the seventh, hee teacheth us
to

to give honour unto the woman as the weaker vessell : not to use them roughly as pots and pewter, but tenderly and warily like glasses, not expecting that wisdom, that patience, that faith, nor that forbearance in the weaker vessell which is not many times in the stronger.

The name of a wife is like the Angell which staid *Abrahams* hand when the stroke was comming. Therefore as *Ionathans* arrowes were shot not to hurt, but to give warning : so the very words of the husband to the wife, they ought not to be spoken with the least intent to grieue, but like sauce that is made of purpose to sharpen the life, and make it sweeter.

To bee short; when the woman is once brought unto the man: If hee bee churlish and unkinde, of whom can she hope for comfort? both in mariage and in all other estates, offences will grow : but in all the duties towards the wife, there is found no office of beating. Therefore hee that cannot rule her without beating, is worthy to bee beaten for chusing no better.

Lastly,

Augustine.

Lastly, because neither *Dens venter*, nor *Dens Mammon*, brought them together, but the Lord God most pure, holy and undefiled, therefore new married couples ought to carry themselves in a sober, innocent and undefiled manner. Not as prophane and uncivill people in the lusts of concupiscence, but as knowing how to possesse their vessels in all holinesse and honour; even as Saint *Augustine* said: *Thalamus sit pro templo, & thorus pro altare*; The Chamber must bee sanctified with prayer as the temple, and the bed kept undefiled as the Altar.

Rom. 5. 14.

Saint *Paul* in the fist to the *Romans*, and the fourteenth, said the first *Adam* was a figure of the second *Adam* who was to come: and the *Hebrewes* gave a rule that wheresoever mention is made of man & wife, there also is a mystery of Christ & his *Church*. This is apparent in divers places of the Scripture, especially here in the creation of the woman: as Saint *Hierom* said, here is *Cortex & medulla*: here is a literall and a spirituall sense to be understood.

Adam

Adam he might not be alone, Christ
 could not be alone: but in the second to
 the Hebrews it is said, He brought many
 children unto glory with him.

Adam he slept on the earth: Christ he
 slept, and was laid in the grave:

Adam he slept: Christ he dieth, which
 calleth a sleepe, *Ioh. II. Lazarus our
 other sleeper.*

In the sleepe of Adam, Eve was born:
 the sleepe of Christ, the Church was
 borne.

Adams left side was opened: Christ
 his left side was pierced.

Out of Adams side came a bone, which
 made a living soule: out of Christs side
 came water and bloud which maketh a
 quickning spirit.

Adam imparted unto Eve the strength
 of a rib, & took instead the weaknesse of
 flesh: Christ to redeeme his Church af-
 fectually imparted his divinitie, & tooke
 instead the weaknesse of humanity.

Eve was made of Adam when she was
 nothing: Christ redeemeth his Church
 when through sinne it was worse then
 nothing.

9

Adam after his sleepe acknowledged *Eve* when she was brought unto him. *Christ* after his death did acknowledge his Church, when he said to *Saul*, *Why dost thou persecute me: that is, my Church.*

10

Adam and *Eve* were married: *Christ* said in the 2. of *Osé.* 14. I will marry thee to me in faith.

11

Eve was given unto *Adam*; *God* gave his Sonne unto his Church: in the 3. of *Ioh.* *God* so loved the world that he gave his Sonne.

12

Man is to leave father and mother and to cleave unto his wife: *Christ* left the bosome of his Father and the presence of his mother, to stick unto his Church.

13

Adam and *Eve* were one: *Christ* and his Church are one.

One in name: of *Christ* we are called Christians. One in the effect of the name: *Christ* cometh of *xristos* to anoint, and we are all anointed with the same Spirit.

There is one body. 1 *Corinth.* 12. 13. There are many members, but one body.

ever

so is Christ: the fourth of the Ephe-
sians the fourth, *there is one body, one spi-
rit, one Lord, one faith, one Baptisme, one
God and father of all, who is above all, and
through all, and in all, to whom
be all honour and praise,
both now and for*

ever.

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Sancte Iesu sis mihi Iesus.

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THE NINTH SERMON.

MATH. 2. 10. 11.

And when they saw the Starre, they reioyced with an exceeding great ioy: and went into the house and found the Babe with Mary his Mother, and fell downe and worshipped him, &c.

1 Kings.



CONCERNING the persons: in the first verse of this Chapter they are called *Magi*, which is a Persian word, and signifies wise or religious men. For the word *Magus* amongst the Persians (as *Zanchius* said), *Nihil aliud erat quā rerū Divinarū interpres*: was nothing else but an interpreter of holy things. Where-
A 2 upon

Chrysost.
in 2. hom.
opere im-
perfect. in
Mat.

Zanch. de
oper. Dei.
l. 4. c. 5.

Plato, in
Alcibiade.

Luther.
Calvin.
Beza.

upon *Plato* said that they did study *τῶν θεῶν σεβαστείαν καὶ βασιλικά*, the worship of their Gods, & the lawes of their country. Of what degree and calling they were, howsoever it be doubted by some learned men of note, and questioned by diuers, yet untill greater prooffe shall better informe me; I take them to haue been Princes, Rulers, and heads of the people, in their seuerall countries.

My purpose is not to stand upon their names, ages, stature, and particular Provinces from whence they came, or that they were Kings of *Colcin*, and their reliques to be seene there; (the holy Ghost being silent in these circumstances not so materiall) I wil not be curious or inquisitiue therein, thereby to raise vaine questions, and continue fabulous traditions, which are not profitable.

Plin. l 3.
cap. 10. nil
mirum
istos Ma-
gos reges
fuisse.
Gen. 14. 15
Iosh. 12.

But this I affirm, that they were Kings: though not living in that height & royal magnificence, as most kings do now, yet such they were as those whom *Abraham* with his Family overthrew, and as those thirty Kings whom *Ioshua* overcame.

Albeit they be not so precisely named by

by the *Euangelist*; yet Kings they were, as *S. Chrysostom* said *Iob* was; & as Saint *Ambrose* said *Iob's* friends were, though they be not stiled so in the Scriptures.

Notwithstanding, the Scripture doth in the first verse of this Chapter expressly set forth their worth and dignity by an *Ecce. Ecce*, is an Herald for a king: *Behold* doth not cōsort with men of mean rank. The holy Ghost said, Behold, behold, the great King of Heauen no sooner left his Pauillion, and descended here upon earth, but presently Kings of the earth gaue their attendance to do him homage

Iob 29.
Ambros. in
offic.
Tobiaz 2.

Private men in their own persons doe not publicquely congratulate, much lesse send to congratulate the birth of kings; But *Dauid* a king, sends to *Hanan* a king; and *Hiram* a king, sends to *Salomon* a king; and *Herod* a king, he offers to congratulate Christ a King.

1 Sam. 10.
2.

Doth it not derogate from the honour of Christ, and tend to the dishonour of kings, and these should be thought to be priuate that plebeiall? or rather on the contrary could any course be more noble & worthy, then to haue kings to be un-

to us the first fruits of Christianitie.

What might better declare, and more notably set forth Christ to be the Lord of nature, and Saviour of mankind, then being a Babe, and in poverty, presently to have Kings to adore him, and even in his infancie to draw unto him remote Princes to travaile from their native countries, and to worship him in a poore and homely Stable?

Ought the Birth of Christ to be sooner knowne, or more fitly published to any, then to Kings? No assuredly: the divine wisdom of God did not manifest the gracious myserie of his Sonnes Birth to Scribes or Pharisees, or any other calling at the first, but to Shepheards, & Kings: unto Shepheards amongst the Jewes, unto Kings amongst the Gentiles: unto Shepheards to feed, and unto Kings to governe: unto painefull Shepheards to watch over Christs flocke, and unto wise men, Kings to protect and guide the Church of God.

Tertul.
Lucius A-
puleius
Apolog. 1.

Tertullian well observed, that the East Countries had many Rulers, who were both Kings & Priests, and they be-
ing

ing both Kings & Priests, did the rather seeke after Christ, for that by ancient propheties they had learned, that hee should be the highest Priest, and chiefest King that ever raigned.

Plato de Rep. said, *Qui Philosophabatur ijdem regnabant.* Their wise men were Kings.

Tully said, *Nec quisquā inter Persas regnare possit, nisi ante Magorum disciplinā perceperit.* No man might rule amongst the Persians, but hee must be skilfull in the mysteries of their Religion.

Plato also doth testifie, that untill the time of Psolomie, no man might be a king amongst the Persians; *Nisi Magia egregia imbutus.* Vnlesse he were eminent in the knowledge of those mysteries.

Strabo said, *ijdem fuere Magi apud Persas quod Moses apud Hebraeos:* as Moses was a Ruler and a Prince amongst the Iewes, so were their wise men amongst the Persians.

And although, in propriety of speech, Moses were no King, yet he was *ἄρχων*, in *Reſtitutione Rex*, that is, he had *ius regale*, a power regal, & was in very deed a king.

Diogen.
Laert.
Cic. l. 3. de
Diuiuat.

Plat. de
rep.

Tull. de
Divin. lib.
10.

Phil. de
ſpec. legi-
bus.

Strabo. l. 16

Princes therefore they were, that by them and their authority, the fame of Christ might the further bee spread abroad, and the glad some newes of his saluation more generally receiued.

Rulers they were and kings, that both poore men and Princes, Iewes countrey-men, and friends Gentiles, strangers & enemies might witnesse and giue testimony to the truth of our Saviours incarnation.

Basil. hom.
de huma-
na Christi
generat.

And therefore Saint Basil cryes out: O you hard hearted & unfaithful Iewes. *Ecce, Ecce inimici vestri.* Behold, euen Heathen kings your enemies do witness the truth of your Redeemer. *Intrate, intrate,* Come come, beleeue in Christ, and enter with us into the sheepfold.

Moreouer their iourney, their attendance, their treasure declare the to haue been Princes in their seuerall countries: because of their own accord, in the depth of winter, in the freezing months of *December & January*, they undertook a long and tedious iourney from *Persia* to *Palestine*, 1500. miles, onely to congratulate the Saviour of the world, which mean
men

men had neuer been able to performe.

In this their iourney they were attended as Princes; having, as the Prophet *Esay* foretold, Camels & Dromedaries, for the conueyance of their Treasure. Treasure argues royalty & state: Priuate men trauaile not with treasure. Neither did it stand with the estate of Students, Priests, Priuate men, or with meere Astrologers, so farre to carry treasure. It was fit and possible for kings, according to the prophetic of the Psalmist; *The Kings of Arabia and Saba shall bring gifts*: which prophetic Saint *Hierome* writing upon that Psalme doth expound to haue been begun in these kings.

Esay 60.6.

Psal 72.10.

Had they not been Princes, how durst they haue made such publique enquire for another king? would not their treasure haue beene confiscate, and themselves clapt up? Why was *Herod* so troubled, and the Citie in an uprore? Shall we thinke at the speech of a few obscure and unknowne men?

Why was a councill of State so suddenly called? and why were they suffered to depart in safety, contrary to *Herods* command,

command, & without any pursuit made after them, but that hee and his people stood amazed, to heare Christ enquired after, and worshipt as a King, by men of that eminency, unto whom they durst offer no violence, and whom God in his divine providence would not suffer to take any wrong, or disturbance in this their iourney.

While *Herod* yet lived and raigned in Iury, no man could make open enquiry, and give honour to another King, but with present danger of his life. Besides, no man was to rule in *Iurie*, but whom *Augustus* the Emperour named: yet they neither feare *Herod*, nor stand in awe of *Cesar*: but like themselves, in the Metropolitane Citie, where *Herods* Court lay, openly, plainly, confidently they aske & inquire, *Vbi, ubi*, Where is hee, who is now borne King of the Iewes?

That they were Kings, the ancient Fathers carry it with a full hand.

Basil, Gregory, Nazianz. Theoph. Saint Chrysoft. Hilary, Athanas. Tertul. S. August. Saint Ambros. Saint Hierome, Thom. Aquin. Antonin. with infinite others All which

which troupe of holy men and writers were induced to affirm them to be Kings by many & pregnāt prophecies of Scripture : especially by that ancient prophesie of *Balaam*, in the twenty fourth of *Numb.* *A Star shall arise in Iacob, and a Scepter shal arise in Israel.* And that in the fixtith of *Esay*, *Gentiles shall walke in thy light, and Kings in the brightnesse of thy rising shal bring gold and incense, & shew forth the praise of thy glory.* All which now in these kings was fully verified.

*Numb. 24.
17.*

Esay 60. 3.

Thus wee briefly see Their treasure Princely, their attendants great, their journey long and chargeable, their bounty and magnificence: the Rumour of the people, *Herods* feare, and present sending out, their boldnes and confidence in making publique enquirie, their peaceable and safe departure. Prophecies of Scripture, Testimonies of Fathers, the wisdom of God, and Christs peculiar honour : all these doe strongly perswade us to beleeve that they were Kings.

Lastly, I hold it sound doctrin & religious, in the Scripture, where there is a doubt, to conceive & beleeve that which doth

doth make most for the glory of our Redeemer. And out of all doubt, it doth much stand with the goodnes of God & divine wisdom of the highest Creator, first of all and above all, to sanctifie the calling of kings, and to receiue them to his safe protection, that under them all Christians and faithfull beleevers, might enioy a peaceable and religious life.

Christ therefore being a king, as most worthy and necessarie of all others, first halloweth the calling of Kings: cleane contrary to the course, which the Pope Christs Vicar taketh. For Christ first tooke kings to his protection and safe keeping; and Christs Vicar exposeth kings above all others to hatred & bloody murthering. Christ came to give unto beleevers a heavenly kingdome, and the Pope taketh upon him to dispossesse Princes of their earthly kingdomes, to have them dispatched, and cut off at his pleasure, and absolving their subiects from obedience.

Bellar. de
Rom.
Pont. l. 5.
cap. 7.
Baron. ann.
1089.

Which hellish doctrin of *Suarez*, *Bel-
larmino*, *Mariana*, & *Baronius*, hath filled
all parts of the world with treason, bring-
ing

ing fatall & fearfull accidents upon kingdomes and countries; and even in a moment to cause bloody uproares, and endlesse confusion to fall upon them.

I may not stray from my Text. I say no more. But whereas they cry out: the Church, the Church is theirs: & if they do but name the church, they strike at the world dumb: Lord deliver every Christian from being a member of that Church.

1 Where *Index expurgatorius* is godly practise.

2 Equivocation a sincere and lawfull oath.

3 Blowing up of States is a religious enterprize.

4 And murthering of kings, a holy point of doctrine.

Bragge and boast what they can of the church, once againe. I say, let not my soule rest in the bosome of that Church, when bloody & murthering miscreants, *Marenel* the Pistoler, & *Iacobin* the stabber, and *Ravilliack* the Goarer, are taken for holy men & accounted Saints. Assuredly the Angels are abashed, Christians stand amazed, infidels smile, and the Divell laughs

laughes amaine at this holinesse and divinity.

Christ received the homage of Kings, to the end that as they then supplied his wants, worshipped him in povertie, and comforted him & his blessed Mother in their necessitie, so still hee taketh upon him the protection of their calling, that riches, and honour, and peace, and long life, and eternall happinesse may bee the reward of their loue and faithfulnessse, Which blessing the Lord settle upon the heads of all religious & Christian Kings, to the worlds end.

2. *A Starre.*

THe second point then which followes, is the meanes by which these wise men & Princes were guided to him that was the Prince of Peace, and the wisdom of his Father : and that was a *Starre*.

What *Starre* this was, a Comet or blazing *Starre*, a fixed *Starre* or Planet, or a *Starre* created of purpose for the direction

on of these men, because it did apparantly shine in the day : as the time will not give leave; so I hold it not necessarie to discusse.

But whereas their Princes, skilfull in Astrologie, were led by a Starre : I doe therein observe *φιλανθρωπων Θεῷ*, the sweetnesse & benignity of God, how lovingly he doth assist those that seek him, how he doth compose himselfe to the disposition of man; and even as face answereth face in a glasse, so doth he apply himselfe, to fit the humours and severall affections of mortall men.

God might have sent an Angell to certifye these Wise-men of the birth of his Son, as he did unto the Shepheards : but they were fitted in their own practise.

As Saint *Chrysostome* said : God by a gracious dispensation of his Maiestie & Greatnes, vouchsafeth to condescend unto mans nature, & doth seeke to draw us unto him by those things which are most delightfull unto us. As for example :

Chrysost.

Saint *Augustine* carried away in his youth with the praise of eloquence and learning, him he caught by the eloquence
and

Luke 5.

and learning of Saint *Ambrose*.

Saint *Peter* given to follow his vocation in Fishing, him he wonne by a great draught of Fishes.

John 4.

At a Marriage in *Cana*, to fit the guests, he tooke opportunitie, and turned their water into wine.

At the Well of *Samarina*, when the woman was drinking water, he takes occasion to talke of the Water of Life.

Saint *Thomas* not beleeving, except he might palpably feele him, to him he grants a sensible touch of his tender wounds.

The noble Eunuch reading all alone, and seeking Christ; for him Saint *Philip* is at hand, and presently expoundeth.

Saint *Paul*, on the contrary, threatening and persecuting in fury, he is fitted in another kinde with a sudden blow, and thundring voice from heaven.

The Jewes ever desirous to see signes and wonders, to them he shewed strange and infinite miracles.

Shepherds watching abroad in the night, they desire to see visions, and here muscull songs, and for them there is a vision

vision

vision of Angels singing in the aire an heavenly antheme.

And lastly, for their men studious in the motions of the starres; a bright shining Starre going before them, and directing them unto Christ.

Thus for every affection, God hath a severall favour, and seeketh to winne all unto him. He teacheth the ignorant, seeketh the wandring, comforteth the distressed, raiseth the falne, easeth the burdened, and restoreth ioy unto the sorrowfull. *Hee doth not breake a bruised Reed, nor quench smoking Flaxe.* But in what measure soever we seeke Christ, and how faint soever our desires be, yet still he brings us on, and helps us forward. Thereby teaching every one of us what we should do in our severall callings: how meekly, how compassionately we should carry our selues to all, to become all things to all men, seeking by all possible meanes, to winne or gaine any unto Christ.

Mat. 12.20

B

3. They

3. *They reioyced with exceeding great ioy.*

IT follows now, that we obserue their affection here, whē they recovered the sight of the happy & ioyful star. It is said *They reioiced with an exceeding great ioy.*

In the former course of their journey, when they came to *Ierusalem*, the sight of the Starre was lost, and this troubled their minds, and made them very pen-
sive. But within a while the Starre appeared againe : Then *they reioyced with an exceeding great ioy.*

Pro. 8. 31.

Herein I do obserue, *Vt delitatur hominibus*, how it plealeth God to delight himselfe, and as it were to disport and play with the children of men, & especially those whom he most entirely loveth

Out of his excellent providence, out of the true intention of his goodnesse, to make us seeke and long after him, he doth qualifie our temptations, he doth temper our lives with moderate and pleasing varietie of ioy and sorrow : to the end, our prosperity may not be too
sweet,

sweet, nor our sorrow too bitter; that we should not be overjoyed in the one, to forget God; nor overwhelmed in the other, to despaire in our selues.

That we here present, and all other mortall men may learne to rest and relie upon God on all occasions, that we may be seasoned, and thoroughly experienced in all the wayes of Christianitie; The Lord crosses our desires, he changeth our prosperitie, turnes us to our selues, and many times seemes as it were to leave us utterly at a losse.

The bird when she teacheth her yong to flie, she draws them by little and little from the nest, going and coming, she is ever about them; she sits sometimes aloofe off from the nest, yet ever she obserues what they do, and upon any danger, she gives them warning, and relieves them to her power.

In like sort the Lord doth deale with those whom he doth most entirely love; with holy thoughts & heavenly meditations, as it were with silver wings, that we may learne to flie & mount unto him, he pulls us, and plucks us from the wonted

and warme nest of our worldly content, he draws us from our secret and private delights, & so leaves us for a time: within a while he comes againe, stands a far off, obserueth what we do, and still one way or other doth comfort us, watching over us with his gracious providence.

Luk. 34:27

As the Disciples walked to *Emaus* sad and pensive, Christ comes to them unknown, he opens the Scripture, sets their hearts on fire, & in an instant he is taken out of their sight. Within a while when they are altogether, hee stands in the midst of them; They heare, behold, and touch him; he talks, eats, and ioyes with them, and in a moment gone againe.

Aa. 8.

S. *Philip* by the way fals upon the noble *Eunuch*, preacheth, converteth, baptizeth, reioyceth his heart; and in the twinkling of an eye he is caught away and seene no more.

S. *Paul* in spirituall ioy, sometimes is rapt into the third heavens, other whiles the messenger of Satan buffets him.

David ioying in God, sometimes cries out; *Whom have I in heaven but thee?* other whiles, he complaineth; *I go mourning*

ning all the day long.

Thus God in his comforts & spiritu-
all graces, as *Augustine* said; *Itq; reditq;*
frequens, & ludit ante oculos dulcissima
sua gratia. The Lord God out of the ten-
deresse of his loue, euer and anon he
comes and he goes, he appeares and de-
parts, he loves and tries us, he ioyes us &
leaues us; that we may mourne for his
departure, and long for his presence.

August.

Even as a flash of fire doth lighten the
eies, & yet amaze the mind: So said *Greg.*
Nazianzen, his often coming doth ioy
the heart, and his sudden departing doth
daunt the spirit, it doth ravish the soule
with more desire to behold him, and
with greater admiration to enioy him.

Gre. Naz.
in orat. de
Chri. nati-
vitate.

I dare say, many a Christian here pre-
sent, hath found some experience hereof,
in his owne heart. Sometimes, when all
goes not right, when God doth a little
touch, and the world runnes crosse upon
us, our thoughts are troubled, our spirits
deiected, & all dismaid. We walk up and
downe sorrowfull and heavy, as though
God had quite forsaken us. After, when
with praiers, teares, and good desires, we

have earnestly sought him ; in spirituall ioyes our soules feele him effectually present. Within a while, when we are neare our hearts content, all is turned againe, even as we are ready to embrace him, he is suddenly gone.

Yet for all this we must hold on our iourney, we must stil seek after Christ, and if we look up to heaven the Star will appeare againe. New ioyes, new comforts wil come unlooked for, and in the end, as they did here, we also shall reioyce with great ioy, and chearfully passe on againe.

This amiablenesse of Gods love, with new kind, and most welcome favour still and againe renewing his mercie, and sensibly declaring the truth of his goodnesse towards us, it ought to sweeten all our sorrows, and calme all our crosses, it ought entirely to knit our soules unto him, that no worldly accident should ever make us to question his truth, no affliction to quaille our spirituall comfort, nothing in this earth to daunt that holy confidence, wherewith we relye on our dearest God. For as the Psalmist saith;

The Lord will shew us great troubles, and

yet he will returne and refresh us, and bring us out of the deepe againe.

4. They found the Babe, &c.

WELL then, as after their long and doubtful iourney they were exceedingly ioyed by the appearing again of the Star; so now in their successe they are made perfectly happy, by seeing the Sunne of Righteousnesse himselfe, that great light which lightned the Gentiles and was the glory of his people *Israel*, howsoever now obscured by the vaile of our mortall flesh. For *they went into the house and found the Babe, &c.*

The Wise man said; Treasure that is hidden, & wisdom that is not known, there is no pleasure in them both.

*Eccles. 41.
14.*

God will have his Son the Redeemer of man, both to be found and knowne. *Mox ab omnibus vult agnosci, qui dignatus est pro omnibus mori.* As he came to die for al, so he would have his Incarnation known to all, even of strange & foraine kings; that so all the ends of the world might see the salvation of the Lord.

No creature in heaven and earth could bring him to be thus found in the fraile house of our flesh, much lesse in a poore and homely stable, but his own love and tender compassion unto man.

When *Elias* was hidden, & lay couch-
ed in a Cave desolate and all alone; the
Lord said, *What dost thou here Eliab?* So
may it in this case be said, Lord of hea-
ven and earth, What doest thou here?
Why camest thou to this forlorne and
abject place? This is worthy of our ad-
miration and love, that the king of glory
should thus humble and debase himself,
in this manner, and all for our sakes, for
us sinners; That he by whom all crea-
tures had their beginning, and now have
their being: That he who rides upon the
Cherubins, and flieth upon the wings of
the winde: That he upon whom thou-
sand thousands of ministring spirits do
attend: That he who ever was & now is,
incomparably blessed in the contempla-
tion of his owne goodnes: That he who
might have kept himself in his heavenly
Pavillion, so that neither Cherubins,
Men, nor Angels could have scene him:

That

That he, I say, should be thus found in a stable, amongst beasts, a silly Babe crying and sucking his mothers breast.

The Creator is become a creature, he that is infinite is contained ; He that makes all men rich, is become poore : He that is a spirit, is clothed with flesh.

The invisible is seen, the incomprehensible is compassed in a Stable : He that was before all time, is borne in time : the immortall is become a Babe : He that filleth heaven & earth is found in a Manger

Here must a Christian man begin the hope of his salvariō, in seeking of Christ incarnate, and finding him in the obedience of his life, and all-sufficient sacrifice of his death. Blessed and ever blessed are they that so seeke, and so finde him.

5. They fell downe and worshipped.

IN the last place we may observe the Reverence and devotion of these men, who when they had found the blessed Babe, though thus meanly attended, and
in

in a poore estate, fell downe and worshipped him.

Ambros.

There is a generation of prophane & sensuall men, who when they come into the house of God, or to the publick hearing of his word, they are like Elephants they have no ioynts in their knees, they talk, whisper, and gaze about, without any kind of bodily reverence, & as it may be thought without any inward devotions at all: For as S. Ambrose said, *Gestus corporis vox animi*. The inward minde is expressed by the outward gesture.

Philip. 2.
10.

Isa. 45. 23.

1. Cor. 1.
35.

And assuredly, that God that made both body and soule, should be worshipped by both. Thus much the whole current of the Scriptures doth apparantly teach us, both by precept and example. For this cause God hath exalted him, giving him a name, that at the name of Iesus, every knee should bow. For the better assurance to have this performed, I have sworn, said the Lord by my self, that every knee shall bow to me. Nay more: If one come, saith S. Paul, into the publick congregation, and the secrets of his heart be made manifest, he will fall down on his face and

and worship God. The devil himself doth teach us this duty of holy reverence: for he would have our Saviour to *fall down, and worship him*: which he would never have done, had it not been a service only proper to God. So doth the originall word inferre: for, to worship, is with all reverence to fall down low, and humble our selues in all humilitie. So *Abraham* fell on his face, and worshipped: *Jacob* on his death-bed leaned on his staffe, and in holy reverence bowed unto God. Three times a day *Daniel* kneeled on his knee, and prayed, and praised his God.

Mat 49.

Den 6.10.

AA.7.

S. Stephen kneeled down and prayed; *S. Peter* and *S. Iohn*, fell downe at our Saviours feet: and the Elders fell downe before the Lambe.

And here in my Text these Princes, *μεγας*, falling down in all humility before the King of kings, as *S. Chrysostome* saith, *ex religione & Latria*: out of a religious heart, and true devotion, they cast downe their honour at Christs feet, and did adore him.

Chr. hom.
8. in c. 2.
Mat.

Oh, it is most pleasing to God & man, to behold the Priests and Ministers of
God,

God, praying and weeping at the Altar; Iudges grave & upright, in seat of iustice the people, and especially the better sort, reverend & humble, bending their knees or prostrate on their face in the service of God, and holy places of Religion:

Solomon was neuer more royall and renowned, then when he and al his Nobles humbled themselves, reioyced in God, and worshipped the Lord together at the dedication of the Temple.

Euseb. l. 14.

It is reported by *Eusebius* of *Constantine*, that great and Christian Emperor, that he so ioyed in the reuerend worship of God, and practise thereof in himselfe, that he caused his coyne to be stamped, with his own Image devoutly kneeling, and lifting up his eyes to heauen.

Honourable is the memory of *Henry* the second, in that with great reuerence and lowlinesse, euen prostrate to the ground, he tooke the Crowne from his head, set it upon the Altar, and offered it to God, in the Church of *Worcester*, refusing ever after to weare it once dedicated to the Lord.

Who can but ioy to heare of the humble

ble and religious carriage of that most Christian and thrice Noble *Godfrey Duke of Bulloigne*? who having recovered *Ierusalem* from the Turks and Saracines, after his happy atchieved victory, he with all his warlike troupes, their Pikes trailing, their Drums and Trumpets dolefully sounding, bare-headed, and bare-footed, marched three dayes one after another in the holy city, mourning and bewailing the death of Christ, holding it unfit to shew any ioyfull triumph where his Saviour suffered his dolefull Passion, & refusing to be crowned with a crowne of gold in that place, where his glorious Redeemer was crowned with a crowne of thornes.

Now behold I beseech you, & consider rightly these renowned and glorious Christian kings, in respect of whō what are these crimson and curled gallants? these plumed and painted wormes and creatures? What are they? and what were their Fathers? If Christ be their Lord, where is then his feare? If he be their Saviour and blessed Redeemer, where is their humilitie and reverence?

We

We see these Kings and Princes did honour Christ, in a homely Stable: these do it not in a beautifull Temple.

They did adore him consoorted with Beasts, these neglect him amidst a multitude of Saints.

They did do him great reverence, finding him a Babe here with his Mother: they will not bow downe to him sitting at the right hand of his Father.

They fall flat before him an Infant, and in poore estate: these will shew no humility nor reverence, now he reigneth most gloriously in the heavens.

But, alas, they that carry themselves thus boldly, priding and pleasing themselves in their owne folly and vanitie; what do they but sowe the winde, and reape the whirlewinde? The joy of the life, and true contentment of the soule riseth, groweth, and standeth meere from holy affections truly knit, and honest indeavours humbly devoted unto the Lord, no longer of continuance then they be guided by the blessed Spirit, and valued by the gracious acceptance of a mightie and fearfull God. Otherwise, all earthly

earthly things, all worldly ioyes are vaine, and most extreame vaine. These Princes therefore shewed themselves to be wise men indeed, in seeking Christ, who was onely worthy to be sought, and none but he worthy to be found.

O gracious Lord, and blessed Redeemer, bow our hearts, and the thoughts of our hearts unto thee, that in this vale of teares, and fewnesse of dayes, we here present, by their example may earnestly seek thee; and when we have sought thee, we may joyfully finde thee; and when we have found thee, that we may reverently worship thee: that we may worship thee, and feare thee, that we may feare thee and love thee, that we may love thee, and for ever enjoy thee,

O blessed Lord Iesus: to
whom be, &c.

FINIS.